

ESTTA Tracking number: **ESTTA462063**

Filing date: **03/15/2012**

IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	92046185
Party	Plaintiff Amanda Blackhorse, Marcus Briggs, Phillip Gover, Shquanebin Lone-Bentley, Jillian Pappan, and Courtney Tsotigh
Correspondence Address	JESSE WITTEN DRINKER BIDDLE AND REATH LLP 1500 K STREET NW, SUITE 1100 WASHINGTON, DC 20005-1209 UNITED STATES Jesse.Witten@dbr.com, John.Ferman@dbr.com, Lee.Roach@dbr.com, Stephen.Wallace@dbr.com
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Signature	/Jesse A. Witten/
Date	03/15/2012
Attachments	Part 54 of 60 BLA-TTAB-06057 - 06163.pdf (109 pages)(7249904 bytes)

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

In re Registration No. 1,606,810 (REDSKINETTES)
Registered July 17, 1990,

Registration No. 1,085,092 (REDSKINS)
Registered February 7, 1978,

Registration No. 987,127 (THE REDSKINS & DESIGN)
Registered June 25, 1974,

Registration No. 986,668 (WASHINGTON REDSKINS & DESIGN)
Registered June 18, 1974,

Registration No. 978,824 (WASHINGTON REDSKINS)
Registered February 12, 1974,

and Registration No. 836,122 (THE REDSKINS—STYLIZED LETTERS)
Registered September 26, 1967

)	
Amanda Blackhorse, Marcus Briggs,)	
Phillip Gover, Jillian Papan, and)	
Courtney Tsotigh,)	
)	
Petitioners,)	
)	
v.)	Cancellation No. 92/046,185
)	
Pro-Football, Inc.,)	
)	
)	
Registrant.)	
)	

ATTACHMENT TO PETITIONERS' FIRST NOTICE OF RELIANCE

PART 54 OF 60

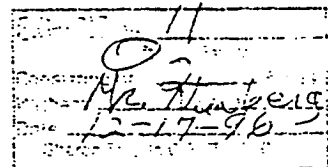
BLA-TTAB-06057 – BLA-TTAB-06163

Respectfully Submitted,

/s/Jesse A. Witten
Jesse A. Witten
Jeffrey J. Lopez
John D. V. Ferman
Lee Roach
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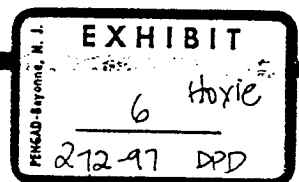
Counsel for Petitioners

The International
^{do}
WEBSTER
New Encyclopedic
DICTIONARY
of the English Language
& LIBRARY OF USEFUL KNOWLEDGE



THE ENGLISH LANGUAGE INSTITUTE OF AMERICA
Chicago

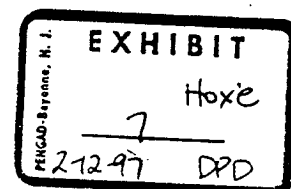
1975



[illegible][illegible]

THE AMERICAN HERITAGE DICTIONARY OF THE ENGLISH LANGUAGE

c 1969, 1970, 1971, 1973,
1975, 1976, 1978,
1979, 1980, 1981





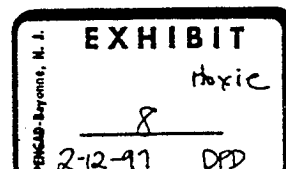
WEBSTER'S

New
Collegiate
Dictionary

A Merriam-Webster®

G. & C. MERRIAM COMPANY
Springfield, Massachusetts, U.S.A.

1980 (pre-revised) © 1973



BLA-TTAB-06064

15
Mr. Nubels
12-17-96



JK Exs. 1-2



The American Jewish
Committee

PORTLAND CHAPTER, 1220 S.W. Morrison, Ste. 930, Portland, OR 97205 (503) 295-8761, FAX (503) 497-9054

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Mark Lovenson
Administrative Vice Chair

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Vice Chair

Barbara Schwartz
Vice Chair

Merle Greenstein
Secretary

Richard Malzels
Treasurer

David Farber
Immediate Past Chair

Herb Newmark
Board of Governors

Judith Kahn
Area Director

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Stuart Durkheimer
Phil Feldman

Stephen Forman
Tom Georges, Jr.

Arthur Levinson
Ralph Miller

Merritt Yoelln

October 21, 1992

Whereas it is the mission of the American Jewish Committee to combat bigotry and promote intergroup relations, and;

Whereas the use of racial or ethnic stereotypes in the names, nicknames, or titles of business, professional, sport or other public entities is frequently dehumanizing, whether intended as such or not;

Whereas dehumanizing symbols create an environment in which dehumanizing acts become more acceptable;

Whereas many teams still sport names such as "Indians," "Braves," "Redskins," "Chiefs," "Redmen," etc;

Whereas such names are dehumanizing and promote practices that trivialize and demean people, religious beliefs and symbols;

THEREFORE, The American Jewish Committee, Portland, Chapter, opposes the use of racial or ethnic stereotypes in the names or titles of business, professional, sport or other public entities when the affected group has not chosen the name itself. The AJC/Portland chapter resolves to encourage such entities to end their use of offending stereotypes.

Passed at the Portland Chapter Board of Directors meeting on September 2, 1992.

Judith Kahn

Judith Kahn
Area Director

KAHN
EXHIBIT NO.

Kahn Depo. Ex. 2

American Jewish Committee Board of Directors

Minutes

Year Ahead Planning, September 2, 1992

Attendance

Herb Newmark, Chair
Bruce Blank
Stuart Durkheimer
Tom Georges, Jr.
Merle Greenstein
Jonathan Greenstein
Eileen Hammer
Wendy Leibreich
Mark Levenson
Miles Newmark
Herb Newmark
Barry Rosen
John Rosenthal
Mark Rutzick
Jerry Sadis
Dan Saltzman
Richard Solomon
David Urman

Staff: Judith Kahn

Guest: Gene DuBow, Community Service Department, AJC national

Gene DuBow from our office in New York spoke to the board on the present and future of AJC with emphasis on the changing social policy agenda. This informative sharing with the board set a tone to plan our own agenda for 1992-93.

Voted and passed a resolution against the use of Indian names for sports teams.

Membership - John Rosenthal

On September 16 there will be a phon-a-than to recruit new members from a list of prospective member and lapsed members. We call to explain about the Anne Frank exhibit and the work of AJC. John will be travelling the state to make AJC statewide.

20,000 membership brochures will be available at the Anne Frank exhibit.

Financial Advisory Committee - Tom Georges

The Financial Advisory Committee purpose and specifically to the plate dinner encouraging the board to support our efforts. Board members only and only the few active participants in young leadership may attend the plate dinner at a reduced fee.

It was decided that Wendy will present the award to Marsha Congdon.

Young Leadership - Miles Newmark

The number of members of young leadership will increase so that at least 10 attendees will be guaranteed at each meeting.

Judith reported on all possible dialoguing groups and invited people to join groups.

RFRA - Steve Forman

An update of activities locally and the politicians who have signed on was reported. The emphasis is on passing RFRA so the AIFRA will fall into place.

Media - Mark Levenson

On Thursday, September 10 there will be a statewide press conference to speak out against Measure 9, all Jewish organization in the state have been invited to participate.

Jewish Continuity - Jonathan Greenstein

The community is exploring the what, who and how of facing the rising assimilation and intermarriage.

Anne Frank - Wendy Liebreich

An update on the Anne Frank exhibit was reported and it was asked that AJC board and its members get involved.

Reminder on Thursday, October 8 a special showing of the Anne Frank Exhibit at 8:00 p.m. in the First United Methodist Church on SW 18th and Jefferson. Guided tour by Cornelius Suijk, director of the International Anne Frank Exhibit.

Calendar was set for 1992-93

We will meet the 3rd Wednesday of every month. Every other month will be an open meeting for our members with a guest speaker. The dates are as follows:

October 14	meeting
November 18	guest speaker
<u>December 16</u>	<u>meeting</u>
January 20	guest speaker
February 17	meeting
March 17	guest speaker
April 21	meeting
May 19	Annual meeting
June 16	meeting

*need to change to Dec 10th chair
out of town*

TL Exs. 1-10

United States District Court

NORTHERN

DISTRICT OF

CALIFORNIA

SUZAN SHOWN HARJO, RAYMOND D. APODACA,
VINE DELORIA, JR., NORBERT S. HILL, JR.,
MATEO ROMERO, WILLIAM A. MEANS, et al.
V. Petitioners

PRO-FOOTBALL, INC.

Respondent

SUBPOENA IN A CIVIL CASE

UNITED STATES PATENT AND TRADEMARK
OFFICE
BEFORE THE TRADEMARK TRIAL AND
APPEAL BOARD

Cancellation No. 21,069

TO: Teresa D. LaFromboise
Counseling Psychology Program
Stanford University
Stanford, CA 94304-3096

FOREIGN DEPOSITION 96-0002

☐ YOU ARE COMMANDED to appear in the United States District Court at the place, date, and time specified below to testify in the above case.

PLACE OF TESTIMONY

COURTROOM

DATE AND TIME

☒ YOU ARE COMMANDED to appear at the place, date, and time specified below to testify at the taking of a deposition in the above case.

PLACE OF DEPOSITION

Landels Ripley & Diamond, LLP
350 The Embarcadero
San Francisco, CA 94105-1250

DATE AND TIME

December 18, 1996
at 9:00 a.m.

☒ YOU ARE COMMANDED to produce and permit inspection and copying of the following documents or objects at the place, date, and time specified below (list documents or objects):

The documents to be produced are described in attached Schedule A, incorporated herein by reference.

PLACE

Landels Ripley & Diamond, LLP
350 The Embarcadero
San Francisco, CA 94105-1250

DATE AND TIME

December 17, 1996
at 9:00 a.m.

☐ YOU ARE COMMANDED to permit inspection of the following premises at the date and time specified below.

PREMISES

DATE AND TIME

Any organization not a party to this suit that is subpoenaed for the taking of a deposition shall designate one or more officers, directors, or managing agents, or other persons who consent to testify on its behalf, and may set forth, for each person designated, the matters on which the person will testify. Federal Rules of Civil Procedure, 30(b)(6).

ISSUING OFFICER SIGNATURE AND TITLE (INDICATE IF ATTORNEY FOR PLAINTIFF OR DEFENDANT)

CLERK U.S. DISTRICT COURT
400 MARKET GATE AVE., BOX 36060

DATE

DEC - 5 1996

ISSUING OFFICER'S NAME, ADDRESS AND PHONE NUMBER

BILLY LITTON
SAN FRANCISCO, CA 94102

(See Rule 45, Federal Rules of Civil Procedure, Parts C & D on Reverse)

DEPOSITION
EXHIBIT

FILED - Bay Area, N. J.

LaFromboise
2-17-97 C.F.

PROOF OF SERVICE

SERVED	DATE	PLACE
SERVED ON (PRINT NAME)		MANNER OF SERVICE
SERVED BY (PRINT NAME)		TITLE

DECLARATION OF SERVER

I declare under penalty of perjury under the laws of the United States of America that the foregoing information contained in the Proof of Service is true and correct.

Executed on _____
DATE

SIGNATURE OF SERVER

ADDRESS OF SERVER

Rule 45, Federal Rules of Civil Procedure, Parts C & D:

(c) PROTECTION OF PERSONS SUBJECT TO SUBPOENAS.

(1) A party or an attorney responsible for the issuance and service of a subpoena shall take reasonable steps to avoid imposing undue burden or expense on a person subject to that subpoena. The court on behalf of which the subpoena was issued shall enforce this duty and impose upon the party or attorney in breach of this duty an appropriate sanction, which may include, but is not limited to, lost earnings and a reasonable attorney's fee.

(2)(A) A person commanded to produce and permit inspection and copying of designated books, papers, documents or tangible things, or inspection of premises need not appear in person at the place of production or inspection unless commanded to appear for deposition, hearing or trial.

(B) Subject to paragraph (d)(2) of this rule, a person commanded to produce and permit inspection and copying may, within 14 days after service of the subpoena or before the time specified for compliance if such time is less than 14 days after service, serve upon the party or attorney designated in the subpoena written objection to inspection or copying of any or all of the designated materials or of the premises. If objection is made, the party serving the subpoena shall not be entitled to inspect and copy the materials or inspect the premises except pursuant to an order of the court by which the subpoena was issued. If objection has been made, the party serving the subpoena may, upon notice to the person commanded to produce, move at any time for an order to compel the production. Such an order to compel production shall protect any person who is not a party or an officer of a party from significant expense resulting from the inspection and copying commanded.

(3)(A) On timely motion, the court by which a subpoena was issued shall quash or modify the subpoena if it

- (i) fails to allow reasonable time for compliance;
- (ii) requires a person who is not a party or an officer of a party to travel to a place more than 100 miles from the place where that person resides, is employed or regularly transacts business in per-

son, except that, subject to the provisions of clause (c)(3)(B)(iii) of this rule, such a person may in order to attend trial be commanded to travel from any such place within the state in which the trial is held, or

(iii) requires disclosure of privileged or other protected matter and no exception or waiver applies, or

(iv) subjects a person to undue burden.

(B) If a subpoena

(i) requires disclosure of a trade secret or other confidential research, development, or commercial information, or

(ii) requires disclosure of an unretained expert's opinion or information not describing specific events or occurrences in dispute and resulting from the expert's study made not at the request of any party, or

(iii) requires a person who is not a party or an officer of a party to incur substantial expense to travel more than 100 miles to attend trial, the court may, to protect a person subject to or affected by the subpoena, quash or modify the subpoena or, if the party in whose behalf the subpoena is issued shows a substantial need for the testimony or material that cannot be otherwise met without undue hardship and assures that the person to whom the subpoena is addressed will be reasonably compensated, the court may order appearance or production only upon specified conditions.

(d) DUTIES IN RESPONDING TO SUBPOENA.

(1) A person responding to a subpoena to produce documents shall produce them as they are kept in the usual course of business or shall organize and label them to correspond with the categories in the demand.

(2) When information subject to a subpoena is withheld on a claim that it is privileged or subject to protection as trial preparation materials, the claim shall be made expressly and shall be supported by a description of the nature of the documents, communications, or things not produced that is sufficient to enable the demanding party to contest the claim.

SCHEDULE A

DEFINITIONS AND INSTRUCTIONS

1. The term "document" has the broadest meaning which can be ascribed to it pursuant to Rule 34 of the Federal Rules of Civil Procedure. Among other things, the term "document" refers to and includes the final form and all drafts and revisions of any type of written or graphic matter, original or reproduced, and all copies thereof which are different in any way from the original, regardless of whether designated confidential, privileged or otherwise restricted. Without limiting the generality of the foregoing, the term "document" includes books, papers, letters, telegrams, memoranda, communications, minutes, notes, schedules, tabulations, vouchers, accounts, statements, affidavits, reports, abstracts, agreements, contracts, diaries, calendars, plans, specifications, drawings, sketches, photostats, photographs, charts, graphs and other similar objects, and any kind of transcript, transcription or recording of any conversation, discussion or oral presentation of any kind, and any information stored on, and reproducible in documentary form from a computer or other electronic information storage device, regardless of whether or not a privilege is claimed with respect to the production of such documents.

If a privilege is claimed with respect to any document, such document must be produced at the 30(b)(1) deposition to the stenographer for purposes of identification, and at such time the information set forth in Paragraph 11 herein must be provided to Respondent. Copies of the allegedly privileged document(s) produced to the stenographer at the 30(b)(1) deposition will not be produced to Respondent.

2. The term "concerning" means relating to, referring to, describing, evidencing, constituting or supporting.

3. The term "Report" refers to the expert disclosure of Theresa D. LaFromboise and all accompanying materials.

4. The term "Petitioners" refers to Suzan Shown Harjo, Raymond D. Apodaca, Vine Deloria, Jr., Norbert S. Hill, Jr., Mateo Romero, William A. Means, Manley A. Begay, Jr. and any agents, representatives and others acting on behalf of said Petitioners, either individually or collectively.

5. The phrase "the Cancellation Proceeding" refers to Harjo, et al. v. Pro-Football, Inc., Cancellation No. 21,069, pending before the Trademark Trial and Appeal Board.

6. The term "communication(s)" means the transmittal of information in the form of facts, ideas, inquiries or otherwise, whether oral or written.

7. The term "person" refers to and includes natural persons, corporations, partnerships, proprietorships, joint ventures, unincorporated associations, trusts, estates, governments and agencies thereof, quasi-public entities and all other forms of specifically identifiable legal entities.

8. The phrase "registrations at issue" means those trademarks which are the subject of U.S. Registration Nos. 1,606,810; 1,343,442; 1,085,092; 987,127; 986,668; 978,824; and 836,122, as identified in the Petition for Cancellation.

9. The connectives "and" and "or" shall be construed either disjunctively or conjunctively as necessary to bring within the scope of the document request all responses that might otherwise be construed to be outside of its scope.

10. The use of the singular form of any word includes the plural, and vice versa.

11. If a legal objection or privilege is claimed for any document (the "privileged document"), such privileged document shall be produced at the 30(b)(1) deposition as set forth in Paragraph 4 above, and the following information shall be produced to Respondent at such time:

- a. the date of the privileged document;
- b. the general character or type of privileged document (i.e., letter, memorandum, notes of meeting, etc.);
- c. the identity of the addressee of the privileged document;
- d. the identity of the addressor of the privileged document;
- e. the identity of any recipient of the privileged document in addition to the addressee;
- f. the identity of any other document ("other document") to which the privileged document has been attached and the identity of the

addressee, addressor and any other recipient of the other document to which the privileged document was attached.

- g. the general subject matter of the privileged document;
- h. the relationship of addressor, addressee and any other recipient of the privileged document;
- i. a description of any attachments to the privileged document (i.e., the general character or type of document attached; the general subject matter of the attachment; the addressee and addressor of the attachment, the date of the attachment, etc.);
- j. the identity of the person in possession of the privileged document; and
- k. the legal basis, including, but not limited to, any legal objection or privilege for withholding the document.

12. If any legal objection or privilege is claimed for any document (the "privileged document"), such legal objection or privilege does not extend to any document to which a privileged document is attached or to any attachments to a privileged document to which no privilege can be claimed.

13. If any document was, but no longer is, in Theresa D. LaFromboise's possession, custody, or control, state whether it has been lost, destroyed, transferred, or is missing or has otherwise been disposed of, and in each instance, explain the circumstances surrounding the disposition thereof and the date it occurred.

DOCUMENT REQUESTS

- 0000DUD1.W51

trade names, trademarks, service marks, nicknames, logos or other identifying names or symbols of the Washington Redskins football club or any of the registrations at issue in the Cancellation Proceeding.

6. All documents and things concerning any communications made by Theresa D. LaFromboise to any governmental agency or official, whether federal, state or local, concerning the mark "Redskins" or any other trade names, trademarks, service marks, nicknames, logos or other identifying names or symbols of the Washington Redskins Football Club or any of the registrations at issue in the Cancellation Proceeding.

7. All documents and things concerning communications made by Theresa D. LaFromboise to any organizations, businesses, corporations, schools, professional and amateur sports teams or individuals concerning the mark "Redskins" or any other trade names, trademarks, service marks, nicknames, logos or other identifying names or symbols of the Washington Redskins Football Club or any of the registrations at issue in the Cancellation Proceeding.

8. All documents and things concerning any response received by Theresa D. LaFromboise to any of the communications described in Requests Nos. 6 and 7 above.

9. All documents and things concerning any funds, donated, given, bequeathed, granted, loaned or allocated to Theresa D. LaFromboise, from any entity, person or group of persons to support Petitioners' efforts to have the registrations at issue in the Cancellation Proceeding cancelled.

Expert Report for Theresa D. LaFromboise

I. Background and Qualifications

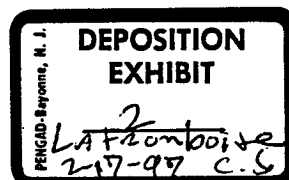
- A. Theresa LaFromboise is Associate Professor of Counseling Psychology at Stanford University. She is the author of numerous publications and has served as a consultant for numerous agencies in the United States and Canada. A copy of her curriculum vitae is attached.
- B. Professor LaFromboise is expected to testify regarding the psychological and cultural challenges facing Native Americans, especially Native American youth, the psychological harm that results from the disrespectful use of Native American cultural symbols by the dominant culture, and the psychological impact on Native Americans of the use of the term "Redskins" as the name of a professional football team.

II. Opinions that Professor LaFromboise is Expected to Offer, and the Basis for those Opinions

- A. Professor LaFromboise will describe generally the field of Counseling Psychology. This field is oriented toward treating individual psychological problems through interaction with a therapist, and the cultural backgrounds of the patient and therapist are critical to that relationship
 - 1. Factors that affect patients' and therapists' psychological profile include gender, wealth, age, appearance, health, and cultural background, among others.
 - 2. The Success of the Therapist-Patient Relationship Hinges Upon Communication Between the Therapist and the Patient
 - a) Successful communication requires that the therapist understand how the patient perceives the world, her place

Dorsey & Whitney LLP
Theresa D. LaFromboise Disclosure

June 10, 1996
Page 1 of 10



in the world, and her modes of interaction with others

- b) Successful communication requires that that therapist understand how the therapist's own appearance and behavior may influence the patient.
- c) Successful communication requires that the therapist understand her own perspectives and biases in interpreting the actions of the patient

3. Professor LaFromboise has specialized in the study of culture as a factor in the patient-therapist relationship, particularly the interaction between Native American cultures and Euro-American culture.

B. Professor LaFromboise is expected to testify that the study of cultures within the field of counseling psychology distinguishes between "dominant cultures" and "minority cultures"

- 1. A "dominant culture" is defined as a culture that has successfully structured society around its institutions, norms, beliefs, and modes of thought and behavior. This may include forcing minority cultures to conform to its norms.
- 2. A "minority culture" is defined as culture that exists as an identifiable subgroup with its own norms, beliefs, and modes of thought and behavior, but whose members must accommodate and adapt to the dominant culture in order to function in society.

C. Professor LaFromboise is expected to testify that Native Americans form a minority culture within the dominant "Euro-American" culture of the United States

- 1. Although there are many diverse Native American cultures, all share aboriginal roots and radical transformation by contact with Euro-American culture

a) Native American culture is a "minority culture" in the United States not only because Native Americans are numerically fewer, but because Native American lands, peoples, and customs have been destroyed, assimilated, and transformed by Euro-American culture, often by force

2. Euro-American culture is the "dominant culture" because Euro-American laws, customs, and ways of thinking form the core of most legal and social institutions in the United States, and these have been imposed on minority cultures.

a) Native Americans have been largely denied rights of self-determination

(1) Congress has supreme authority over Native Americans

(2) Congress has frequently and radically shifted policies toward Native Americans. For example:

(a) BIA interference

(b) Treaty abrogations

(c) Interference in tribal elections

(d) Policies in succession promoting separation, assimilation, allotment, termination, and re-organization

b) Native Americans have been denied the right to practice many traditional customs and religious practices through, for example:

(1) Restrictions on use of animal products (e.g. eagle feathers)

(2) Restrictions on access to sacred lands

D. Professor LaFromboise is expected to testify that psychological health for Native Americans is facilitated by "Bi-cultural Competence," defined as familiarity and ability to function in both Euro-American and Native American modes. This is because most Native Americans face dual-cultural demands.

1. Native Americans must understand and be able to communicate in the forms of Euro-American culture, because those forms are dominant in the United States
 - a) Failure to function in Euro-American culture greatly restricts Native Americans' economic, professional, and social opportunities.
2. Native Americans who abandon or fail to participate in Native American culture pay a high social and psychological price
 - a) Euro-American culture does not accept Native Americans as equal participants
 - b) Participation in their heritage provides Native Americans with a source of psychological support

E. Professor LaFromboise is expected to testify that conflicts between the dominant and minority cultures place great psychological strain on members of the minority culture that seek Bi-Cultural competence

1. When the dominant and minority cultures come into conflict members of the minority culture may be forced to choose sides or suppress their cultural identities and loyalties. This is referred to as "antagonistic acculturation."

- a) If the minority member conforms to the norms of the dominant culture by abandoning or suppressing her native culture, she may suffer psychological harm.
- b) If the minority member conforms to the norms of the minority culture, and rejects or suppresses the norms of the dominant culture, she may feel and be treated as an outcast by the dominant group, with severe economic, social, and psychological consequences.

2. The effects of antagonistic acculturation vary by individual

- a) Resilient, highly functioning individuals can cope, but suffer ongoing psychological stress
- b) More vulnerable individuals may be left in a psychological "no-man's land," resulting in observable outward effects, including:
 - (1) Depression
 - (2) Alcoholism
 - (3) Suicide
 - (4) Family abuse
 - (5) Anti-social behavior

F. Professor LaFromboise is expected to testify that the use of the symbols of a minority culture by the dominant culture communicates messages to the minority culture

1. The fact of the use communicates messages

- a) If the dominant culture uses the symbols with the permission or participation of representatives of the minority culture, the fact of the use may provide psychological strength or affirmation to members the minority culture
 - b) If the dominant culture appropriates the symbols without the permission or participation of representatives of the minority culture, the fact of appropriation emphasizes the powerlessness of the minority culture
- (1) Here, the football team persists in the use of "Redskins" despite clear and well-publicized protests

2. The form of the use communicates messages

- a) If the form of the use is positive or associates the minority culture with positive qualities, this communicates a positive message to members of the dominant and minority cultures
 - b) If the form of the use communicates a negative message or associates the minority culture with negative qualities, this communicates a negative message to members of the dominant and minority cultures.
- (1) Use of "Redskins" by the Washington football team highlights a "romanticized" view of Native Americans, i.e., that they are a savage war-like people, suitable for invoking fear in one's opponents.

G. Professor LaFromboise is expected to testify that the history of the relationship between Native American and Euro-American culture is marked by oppression of Native American Cultures by Euro-American culture

1. Euro-American culture has historically viewed Native American culture as having little worth
 2. Euro-American culture has historically ignored important aspects of Native American life and culture
 - a) Euro-American culture has devoted almost no effort to understanding the role of women in Native American Society
 - (1) There is widespread ignorance, for example, that the Iroquois and other tribes were matriarchal societies (the Iroquois Great Law of Peace was an equal rights statute for men)
 - b) There is widespread ignorance of the consensus-based decisionmaking of most Native American societies
 3. Euro-American culture has historically distorted or caricatured other aspects of Native American life and culture
 - a) Euro-American culture has historically exaggerated Native Americans' propensity for warfare and behavior during war
 - b) Euro-American culture portrays Native American women in limited forms
- H. Professor LaFromboise is expected to testify that this history of conflict and oppression means that most Native Americans take very seriously the messages communicated by Euro-American culture.
- I. Professor LaFromboise is expected to testify that Euro-American dominance over and hostility toward Native American cultures is recognized as a causal factor in numerous widespread Native American psychological problems:

1. Low academic achievement
 2. Anger at self, others
 3. Depression
 4. Alcoholism
 5. Suicide
 6. Family Abuse
- J. Professor LaFromboise is expected to testify that the term "Redskin(s)" is widely recognized among Native Americans as a disparaging term for Native Americans
1. As a person of Native American descent, Dr. LaFromboise will testify that she has always understood the term "Redskin(s)" to be a disparaging term for Native Americans.
 2. As a scholar who specializes in the study of Native American psychology, Dr. LaFromboise has had broad contact with Native Americans throughout the United States and exposure to the literature of Native American psychology
 - a) With rare exceptions, the term "Redskin(s)" is consistently used by the Indian students that she has worked with as a disparaging term for Native Americans.
 - b) Dr. LaFromboise has never written a scholarly manuscript, and is not aware of scholarly manuscripts written by others, that refer to Native Americans as "Redskin(s)" except to draw attention to the disparaging character of the term.

3. The results of the Ross Survey are consistent with this conclusion.

K. Professor LaFromboise is expected to testify that the use of the term "redskins" as the name of a professional football team is psychologically harmful to many Native Americans, particularly children

1. For those who know what the term "Redskin(s)" has meant, its use communicates the following messages, contributing to the effects noted above

a) It emphasizes the powerlessness of Native Americans

b) It trivializes Native American history

c) It insults their culture

d) It communicates that they belong to a worthless people, notable only for their ferocity

e) It forces a choice between the team/participation in the sport/enjoyment of professional football and their culture

2. For those who do not know what it means, the term nonetheless creates the future possibility of psychological dissonance

a) As children later learn of the term's disparaging meaning, they are forced to choose between their enjoyment of football and their dislike of the name, or to suppress their opinions to conform, with the effects noted above

III. Documents on Which Professor LaFromboise's Opinions Will be Based

Professor LaFromboise will base her opinion on various scholarly publications, her clinical experiences, and her own researches in the field.

CURRICULUM VITAE
TERESA D. LAFROMBOISE

CURRENT WORK ADDRESS

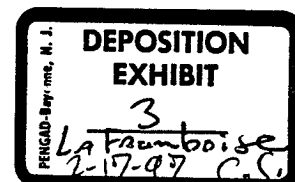
Counseling Psychology Program
School of Education
Stanford University
Stanford, CA 94305-3096
415/723-1202

ACADEMIC BACKGROUND

Ph.D. Counseling Psychology, University of Oklahoma,
Norman, 1979
M.Ed. Elementary Education, University of North Dakota,
Grand Forks, 1975
B.A. Liberal Arts, Butler University
Indianapolis, Indiana, 1971

ACADEMIC APPOINTMENTS

Associate Professor	Counseling Psychology Stanford University 1994-present
Associate Professor	Counseling Psychology & Counselor Education American Indian Studies Program University of Wisconsin-Madison 1989-1994
Faculty Associate	Wisconsin Center for Education Research University of Wisconsin-Madison 1990-present
Research Associate	National Center for American Indian/Alaska Native Mental Health Research Department of Psychiatry, University of Colorado 1986 to present
Assistant Professor	Counseling Psychology Stanford University, 1985 to 1989



Visiting Assistant Professor

Psychology, Stanford University,
1983 to 1984

Counseling Psychology,
Stanford University
1984 to 1985

Assistant Professor

Counseling Psychology
University of Nebraska-Lincoln
1979 to 1984

Teaching Assistant

Counseling Psychology
Oklahoma University
1976 to 1978

COURSES TAUGHT

Career and Personal Counseling in Cross-Cultural Settings
Clinical Supervision
Comparative Professional Survey
Cognitive Behavior Modification
Counseling Practicum Group
Counseling Practicum Supervision
Counseling Theories and Interventions
Counseling Theories and Interventions from a Multicultural Perspective
Cross-Cultural Counseling
Cross-Cultural Counseling: American Indians and Whites
Educational Psychology
Field Experience
History and Systems of Psychology
Peer Counseling
Psychology and American Indian Mental Health
Social and Psychological Aspects of Group Counseling

RESEARCH INTERESTS

American Indian Communication and the Counseling Process
Bicultural Competence
Social Influence in Cross-Cultural Counseling
Social Skills Interventions for Life Skills Development

RESEARCH/CLINICAL/TEACHING EXPERIENCE

Instructor	Counseling and American Indian Mental Health Lac Courte Oreilles Community College Hayward, Wisconsin, 1991
Instructor	The Malaysian and Indonesian Special Workshop in Educational Management and Development for Senior Southeast Asian Educators Stanford University, 1990
Participant	Summer Institute on Human Development and Psychopathology Center for Advanced Study in Behavioral Sciences Stanford University, 1990
Instructor	Department of Psychiatry Grand Rounds Stanford University, 1990
Instructor	Continuing Education for Health Professions Pacific University, 1990
Instructor	Continuing Education for American Indian Counselors Northern State College, 1989 Aberdeen, South Dakota
Instructor	Psychology Department Faculty Seminar Department of Psychology University of California-Los Angeles, 1989
Instructor	Community Psychology Program California School of Professional Psychology Los Angeles, 1989
Educational Leader	Professional Seminar Consultant Soviet Union Tour, 1987; East African Tour, 1988.
Instructor	School of Education Harvard University, 1985
Psychologist	Cowell Student Health Center Stanford University, 1984-1985
Psychologist	Urban Indian Health Clinic, Inc. San Francisco, 1985

Director	Oklahoma City Indian Youth Services Native American Center, Oklahoma City, 1977
Counselor	Crisis Intervention Center Louisiana State University Baton Rouge, 1975
Teacher	Homebound Tutor Norman Public Schools Norman, Oklahoma, 1976-1978
Teacher	American Indian Culture Mt. Pleasant High School Mt. Pleasant, 1973-1974
Teacher	Ojibwa School Turtle Mountain Chippewa Reservation Belcourt, North Dakota, 1971-1973

HONORS

Outstanding Mentor, Stanford American Indian Organization, 1995

Women of Color Psychologies Award, Association for Women in Psychology, 1992

Fellow, Center for Advanced Study in the Behavioral Sciences, 1990

Fellow, American Psychological Association, Division 45 - 1988, Division 17 - 1991

Outstanding Alumnae, Vincennes University, 1986

Distinguished Scholar, American Educational Research Association (AERA), 1985

Outstanding Contributions, National Lutheran Board, 1983

Fellow, Bilingual Bicultural Fellowship, University of Oklahoma, 1978-79

RESEARCH GRANTS

Recipient	Pre-Convention Workshop on Program Development and Research Training National Institute on Education Boston, Massachusetts, 1980
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Research Associate	Elderly Reactions to Natural Disasters National Institute of Mental Health Western Washington University Bellingham, Washington, 1980
Principal Investigator	Summer Institute in Cross-Cultural Counseling for Teachers and Administrators Nebraska State Department of Education University of Nebraska-Lincoln, 1981
Principal Investigator	Conference on the Professionalization of American Indian Women in Postsecondary Education U.S. Department of Education Women's Educational Equity Act Project University of Nebraska-Lincoln, 1981-1982.
Principal Investigator	Cultural Issues in the Professionalization of American Indian Women Lincoln and Cooper Foundations Lincoln, Nebraska, 1981-1983
Recipient	Prevention Research Training with Special Populations National Institute of Mental Health Rockville, Maryland, 1983
Recipient	Coping Skills and Cultural Strengths of American Indian Women National Lutheran Board Chicago, Illinois, 1983
Principal Investigator	Coping with Life Transitions of Indian College Students The Spencer Foundation Chicago, Illinois, 1985
Recipient	American Indian Research Grant The Randolph Foundation Minneapolis, Minnesota, 1988
Recipient	Psychological Aspects of Bicultural Competence. National Center for American Indian Mental Health Research. Denver, Colorado, 1988
Recipient	Indian Modeling Therapy Project Ojibwa Indian School Belcourt, North Dakota, 1989

Recipient

Zuni Life Skills Development Project
Zuni Public Schools
Zuni, New Mexico, 1987-1991

Principal Investigator

Behavioral Study of Zuni Life Skills Development Project
School of Graduate Studies
University of Wisconsin
Madison, Wisconsin 1990-1991

Recipient

Life Skills Development Curriculum Evaluation
Cherokee Nation
Tahlequah, Oklahoma, 1991-1992

Research Associate

American Indian Teen Pregnancy Project
School of Pharmacy, University of
Wisconsin-Madison and Great Lakes
Intertribal Council, 1993

Recipient

Minority Investigator
Rural Native Americans: A Minority Youth Intervention.
National Institute of Child Health and Human
Development, Bethesda, Maryland, 1993-1995.

Recipient

Profile of Effective American Indian Parenting Grant,
Center for the Improvement of Child Caring, Studio City,
California, 1993.

ARTICLES IN PROFESSIONAL JOURNALS

LaFromboise, T., Dauphinais, P., Rowe, W. (1980). Indian students' perceptions of positive helper attributes. Journal of American Indian Education, 19, 11-16.

Dauphinais, P., LaFromboise, T., & Rowe, W. (1980). Perceived problems and sources of help of Oklahoma Indian students. Counselor Education and Supervision, 20, 37-44.

LaFromboise, T., Dauphinais, P., & Lujan, P. (1981). Verbal indicators of insincerity as perceived by American Indians. Journal of the Association for Non-White Concerns, 9, 87-94.

LaFromboise, T., & Dixon, D. (1981). American Indian perceptions of trustworthiness in a counseling interview. Journal of Counseling Psychology, 28, 135-139.

LaFromboise, T., & Plake, B. (1983). Toward meeting the educational research needs of American Indians. Harvard Education Review, 53, 45-51.

- LaFromboise, T. (1983). The factorial validity of the Adult Self-Expression Scale with American Indians. Educational and Psychological Measurement, 43, 547-555.
- LaFromboise, T. & Rowe, W. (1983). Skills training for bicultural competence: Rationale and application. Journal of Counseling Psychology, 30, 589-595.
- LaFromboise, T. (1984). Professionalization of American Indian women in postsecondary education. Journal of College Student Personnel, 25, 470-472.
- LaFromboise, T., & Plake, B. (1984). A model for the systematic review of mental health research: American Indian family, a case in point. White Cloud Journal of American Indian Mental Health, 3, 44-52.
- LaFromboise, T. (1985). The role of cultural diversity in counseling psychology. The Counseling Psychologist, 13, 649-655.
- Pamoles, J., Claiborn, C., & LaFromboise, T. (1986). Effects of Black students' racial identity on perceptions of White counselors varying in cultural sensitivity. Journal of Counseling Psychology, 33, 57-61.
- Claiborn, C., LaFromboise, T., & Pamoles, J. (1986). Cross-cultural counseling process research: A rejoinder. Journal of Counseling Psychology, 33, 220-221.
- Cohen, E., D'Amico, S., Duran, R., Escobedo, T., Garibaldi, A., Gonzalez, R., Gray, L., Guthrie, C., & LaFromboise, T. (1986). Minority participation in the 1984 AERA annual meeting. Educational Researcher, 15, 12-16.
- LaFromboise, T. D. (1987). Special commentary from the Society of Indian Psychologists. American Indian and Alaska Native Mental Health Research, 1, 51-53.
- LaFromboise, T. (1988). American Indian mental health policy. American Psychologist, 43, 388-397.
- LaFromboise, T., & BigFoot, D. (1988). Cultural and cognitive considerations in the prevention of American Indian adolescent suicide. Journal of Adolescence, 11, 139-153.
- Brammer, L., Alcorn, J., Birk, J., Gazda, G., Hurst, J., LaFromboise, T., Newman, R., Osipow, S., Packard, T., Romero, D., & Scott, N. (1988). Organizational and political issues in Counseling Psychology: Recommendations for change. The Counseling Psychologist, 16, 407-422.
- LaFromboise, T., Trimble, J., & Mohatt, G. (1990). Counseling intervention and American Indian tradition: An integrative approach. The Counseling Psychologist, 18, 628-654.

- LaFromboise, T., & Fleming, C. (1990). Keeper of the fire: A profile of Carolyn Attneave. Journal of Counseling and Development, 68, 537-547.
- LaFromboise, T., Heyl, A., & Ozer, E. (1990). Changing and diverse roles of women in American Indian cultures. Sex Roles, 22, 455-476.
- LaFromboise, T.D., Coleman, H.L.K., & Hernandez, A. (1991). Development and factor structure of the Cross-Cultural Counseling Inventory-Revised. Professional Psychology: Research and Practice, 22, 380-388.
- LaFromboise, T.D., & Foster, S.L. (1992). Cross-cultural training: Scientist-practitioner model and methods. The Counseling Psychologist, 20, 472-489.
- BigFoot, D.S., Dauphinais, P., LaFromboise, T.D., Bennett, S.K., & Rowe, W. (1992). American Indian secondary school students' preferences for counselors. Journal of Multicultural Counseling and Development, 20, 113-122.
- Howard-Pitney, B., LaFromboise, T. D., Basil, M. A., September, B., & Johnson, M. (1992). Psychological and social indicators of suicide ideation and suicide attempts in Zuni adolescents. Journal of Consulting and Clinical Psychology, 60.
- LaFromboise, T. (1992). An interpersonal view of the impact of affinity, clarification, and helpful responses with American Indians. Professional Psychology: Research and Practice, 23, 281-286.
- LaFromboise, T.D., & Howard-Pitney, B. (1993). The Zuni Life Skills Development curriculum: A collaborative approach to curriculum development. American Indian and Alaska Native Mental Health Research, The Journal of the National Center, 4, Monograph, 98-121.
- LaFromboise, T., Coleman, H., & Gerton, J. (1993). Psychological aspects of bicultural competence: Evidence and theory. Psychological Bulletin, 114, 395-412.
- LaFromboise, T.D., & Howard-Pitney, B. (1995). The Zuni Life Skills Development Curriculum: Description and evaluation of a suicide prevention program. Journal of Counseling Psychology, 42, 479-486.
- LaFromboise, T.D., & Trimble, J.E. (in press). Carolyn Lewis Attneave (1920-1992). American Psychologist.
- Bee Gates, D., Howard-Pitney, B., LaFromboise, T., & Rowe, W. (in press). Help-seeking behavior of American Indian high school students. Professional Psychology: Research and Practice.

MANUSCRIPTS/BOOKS IN PREPARATION

Shiang, J., Gibbs, J., Gray-Little, B., LaFromboise, T., Padilla, A., & Sue, S. (in preparation). Psychological practice in a multicultural society: Theory, research, and cases. New York: Oxford Press.

LaFromboise, T., Morrow, J., & Coleman, B. (in preparation). An interpersonal view of the impact of affinity, clarification, and helpful responses with African American, Asian American, Hispanic, and European American university students.

LaFromboise, T., & Ramirez, G. (in preparation). American Indian mental health policy. Update American Psychologist, 1988, 43, 388-397 article for D.W. Sue, & D. Atkinson (Ed.), Counseling American minorities: A cross-cultural perspective 5th edition. Madison, WI: Brown and Benchmark.

LaFromboise, T. (in preparation). Use of Native American storytelling in therapy. Invited article for Professional Psychology: Research and Practice.

CHAPTERS IN BOOKS

LaFromboise, T., & LaFromboise, R. (1982). Critical legal and social responsibilities facing Native Americans. In L. French (Ed.), Indians and criminal justice (pp. 21-38). Totowa, NJ: Allenheld, Osmun & Co.

Trimble, J., LaFromboise, T., Mackey, D., & France, G. (1983). American Indian psychology and curriculum development: A proposed reform with reservations. In J. Chunn, P. Dunston, & F. Ross-Sheriff (Eds.) The core mental health disciplines and people of color: Issues of curriculum development strategy and change (pp. 43-64). Washington, DC: Howard University Press.

LaFromboise, T. & Rudes, B. (1983). Student attendance and retention. In Development Associates (Ed.), The evaluation of the impact of the Part A Entitlement Program funded under Title IV of the Indian Education Act (pp. 183-204). Washington, DC: U.S. Department of Education Contract No. 380-80-0862.

Hopstock, P., & LaFromboise, T. (1983). Knowledge and aspirations of current public high school students with respect to post-secondary academic opportunities. In Development Associates (Ed.), The evaluation of the impact of the Part A Entitlement Program funded under Title IV of the Indian Education Act (pp. 267-278). Washington, DC: U.S. Department of Education Contract No. 380-80-0862.

Trimble, J., & LaFromboise, T. (1984). American Indians and the counseling process: Culture, adaptation and style. In P. Pedersen (Ed.), Handbook on cross-cultural psychology (pp. 127-133). Westport, CT: Greenwood Press.

- LaFromboise, T. D., & Graff Low, K. (1989). American Indian children and adolescents. In J. T. Gibbs, & L. N. Huang (Eds.), Children of color: Psychological interventions with minority youth (pp. 114-147). San Francisco, CA: Jossey-Bass.
- LaFromboise, T. D., & Foster, S. (1988). Ethics in multi-cultural counseling. In P. Pedersen, W. Lonner, & J. Trimble (Eds.), Counseling across cultures (3rd Ed.) (pp. 115-136). Honolulu, HI: University of Hawaii Press.
- LaFromboise, T., & Fleming, C. (1990). Keeper of the fire: A profile of Carolyn Attneave. Reprinted in P. Heppner (Ed.), Pioneers in counseling and human development: Personal and professional perceptions. Alexandria, VA: American Association of Counseling and Development.
- LaFromboise, T. (1992). American Indian women. In L. Jones (Ed.), The encyclopedia of career change and work issues. Phoenix, AZ: Oryx Press.
- LaFromboise, T. (1993). American Indian mental health policy. Reprinted in D. Atkinson, G. Morten, & D. W. Sue (Eds.), Counseling American minorities (3rd Ed.) (pp. 123-144). Dubuque, IA: Wm. C. Brown.
- LaFromboise, T., Trimble, J., & Mohatt, G. (1993). Counseling intervention and American Indian tradition: An integrative approach. Reprinted in D. Atkinson, G. Morten, & D. W. Sue (Eds.), Counseling American minorities (3rd Ed.) (pp. 145-170). Dubuque, IA: Wm. C. Brown.
- LaFromboise, T.D., Heyle, A. & Ozer, E.J. (1993). Changing and diverse roles of women in American Indian cultures. Reprinted in A. Kesselman (Ed.), Women's images and realities: A multicultural anthology of women in the United States. Mountain View, CA: Mayfield.
- LaFromboise, T.D., Heyle, A., & Ozer, E.J. (1993). Changing and diverse roles of women in American Indian cultures. Reprinted in R.N. Wells (Ed.), Native American resurgence and renewal: The struggle for self-determination and respect, a reader and bibliography. Metuchen, NJ: Scarecrow.
- LaFromboise, T.D. (1993). American Indian mental health policy. Reprinted in R.N. Wells (Ed.), Native American resurgence and renewal: The struggle for self-determination and respect, a reader and bibliography. Netuchen, NJ: Scarecrow.
- LaFromboise, T. (1993). American Indian women. In J. Sanchez-Hacles (Ed.), Bibliography on women and mental health. Norfolk, VA: Old Dominion University.
- LaFromboise, T.D., Heyle, A., & Ozer, E. J. (1993). Changing and diverse roles of women in American Indian cultures. Reprinted in W. Flemming (Ed.), Visions of an enduring people. Dubuque, IO: Kendall Hunt.

- LaFromboise, T. D., Berman, J.S., & Sohi, B.K. (1994). American Indian women. In L. Comas-Diaz, & B. Greene (Eds.), Psychotherapy with women of color (pp. 30-71). New York: Guilford.
- Hill, H., Soriano, F.I., Chen, S.A., & LaFromboise, T.D. (1994). Sociocultural factors in the etiology and prevention of violence among ethnic minority youth. In L. Eron, J. Gentry, & P. Schlegel (Eds.), Reason to hope: A psychosocial perspective on violence and youth (pp. 59-97). Washington, DC: American Psychological Association.
- LaFromboise, T.D., Coleman, H.L.K., & Gerton, J. (1994). Psychological impact of biculturalism: Evidence and theory. Reprinted in N. Goldberger, & J. Veroff (Eds.), Essential papers in cultural psychology. New York: New York University Press.
- LaFromboise, T., Running Wolf, P., & Bigfoot D.S., (1994). Toward the development of a self-efficacy scale for American Indian Women. In Carter, R.T. & Johnson, S.D. (Eds.) Teachers College Winter Roundtable on Cross-Cultural Counseling and Psychotherapy conference proceedings (pp. 15-29). New York: Columbia University.
- LaFromboise, T., Foster, S., & James, A. (1995). Ethics in multicultural counseling. In P. Pedersen, W. Lonner, & J. Trimble (Eds.), Counseling across cultures (pp. 47-72). Thousand Oaks, CA: Sage.
- LaFromboise, T.D., Choney, S.B., James, A., & Running Wolf, P. (1995). American Indian Women and psychology. In H. Landrine (Ed.), Cultural diversity in feminist psychology: Theory, research, and practice. (pp. 197-239). Washington, DC: American Psychological Association.
- LaFromboise, T.D., & Howard-Pitney, B. (1995). Suicidal behavior in American Indian female adolescents. In S. Canetto, & D. Lester (Eds.), Women and suicidal behaviors (pp. 157-173). New York: Springer.
- LaFromboise, T., Trimble, J. & Mohatt, G. (1995). Counseling interventions and American Indian traditions: An integrative approach. Reprinted in K. Monteiro (Ed.), Ethnicity and psychology (pp. 314-334). Dubuque, IO: Kendall/Hunt.
- LaFromboise, T.D., Coleman, H.L.K., & Gerton, J. (1995). Psychological impact of biculturalism: Evidence and theory. Reprinted in S.E. Taylor & L.A. Paplau (Eds.), Sociocultural perspectives in social psychology. New York: Prentice Hall.
- LaFromboise, T., Trimble, J., & Mohatt, G. (1995). Counseling intervention and American Indian tradition: An integrative approach. Reprinted in R. Hornby (Ed.), Alcohol and Native Americans (pp. 149-169). Rosebud, SD: Sinte Gleska University Press.

LaFromboise, T., & Jackson, M. (1995). Multicultural theory and Native American Indian populations. In D.W. Sue, A.E. Ivey, & P.D. Pedersen (Eds.), A theory of multicultural counseling and therapy. (Pp. 192-203). Pacific Grove, CA: Brooks/Cole.

LaFromboise, T., & Young, K. (in press). American Indian and Alaska Native mental health. In P. Pedersen & D. Locke (Eds.), Culture and diversity issues in counseling. Greensboro, NC: ERIC/CASS.

BOOKS/CURRICULA

LaFromboise, T. (1983). Assertion training with American Indians. Las Cruces, NM: ERIC Clearinghouse on Rural Education and Small Schools.

LaFromboise, T. (1989). Circles of women: Skills training for American Indian professionalization. Newton, MA: Women's Educational Equity Act Press.

LaFromboise, T. (1991). Zuni life skills development curriculum. Palo Alto, CA: Stanford Health Promotion Resource Center.

LaFromboise, T. (1996). American Indian life skills development curriculum. Madison, WI: University of Wisconsin Press.

INSTITUTE REPORTS/NEWSLETTER ARTICLES

Rowe, W., & LaFromboise, T. (1979). Cultural adaption of assertive training with Indians. (LOAN Interspect 3, 4; Norman, OK: U.S. Teacher Corps Network.

LaFromboise, T. (1982). Indian women examine professionalization. OHOYO Newsletter, 13, 3.

LaFromboise, T. & Kumar K. (1983). Survey of AERA minority membership. Washington, DC: AERA Minority Standing Committee on the Role and Status of Minorities in Research and Development.

LaFromboise, T. & Pope-Davis, D. (1984). Graduate minority student stress at Stanford University: Development and validation of the Student Stress Inventory. Stanford, CA: Dean of Students Office, Stanford University.

Acosta, F., Baron, A., Bestman, E., LaFromboise, T., Liu, W., Marsalla, A., Padilla, A., & Takeuchi, D. (1987). Outcome of mental health services delivery. In F. Cheung (Ed.) Minority mental health services research conference proceedings (pp. 48-54). Rockville, MD: Minority Research Resources Branch, Division of Biometry and Applied Sciences, National Institute of Mental Health.

LaFromboise, T. D. (1992). In obligation to our people: Giving merit to cultural and individual differences. Requested as a reprint Division 45 Newsletter Focus, 6(1), 11-14.

Sohi, B.K., LaFromboise, T., & Berman, J.S. (1992). Therapy with American Indian Women. Division 45 Newsletter Focus, 6 (2), 12-13.

LaFromboise, T. (1994). American Indians in psychology: A journey through the life of Carolyn Attneave. Division 45 Newsletter Focus, 8 (2), 11-14.

LaFromboise, T. (1995). Conference excerpt. Newsletter of the Center for Intercultural Clinical Psychology, 3 (1).

LaFromboise, T., & Rowe, W. (1995). American Indian Cultural Orientation Scale manual. Stanford, CA: School of Education.

LaFromboise, T. (1996, February). Native American focus groups report. Stanford, CA: Board of Trustees of Stanford University.

BOOK REVIEWS

LaFromboise, T. D. (1983). (Review of "Social competence"). Cognitive Behavior Therapy Newsletter, 5, 15-16.

LaFromboise, T. D. (1983). (Review of "Minorities in American higher education"). Journal of College Student Personnel, 24, 170-172.

LaFromboise, T. D., & Parent, E. A. (1985). (Review of "The hidden half: Studies of Plains Indian women"; "American Indian women: Telling their lives"; "Sinister wisdom, a gathering of spirit"; "Native American women: A contextual bibliography"). SIGNS: Journal of Women in Culture and Society, 10, 782-785.

LaFromboise, T., & BigFoot, D. (1987). (Review of "Psychosocial research on American Indian and Alaska Native youth"). American Indian Culture and Research Journal, 9, 111-113.

MAJOR PRESENTATIONS AT PROFESSIONAL CONFERENCES

LaFromboise, T. D. (1977, March). Consideration in training Native American paraprofessional counselors. Paper presented at the meeting of the American Personnel and Guidance Association, Dallas, TX.

LaFromboise, T. D., & Dauphinais, P. (1978, March). Indian student perceptions of the counseling experience. Paper presented at the meeting of the American Educational Research Association, Toronto, Canada.

LaFromboise, T. D. (1979, April). Why assertion training with American Indians? Paper presented at the meeting of the American Personnel and Guidance Association, Las Vegas, NV.

- LaFromboise, T. D. (1979, July). Issues in counseling American Indians. In M. L. Fennel (Chair), Barriers to cross-cultural counseling. Symposium conducted at St. Joseph's College Hartford, CT.
- LaFromboise, T. D. (1980, March). Cross-cultural counseling: Illustrated barriers and recommendations. Paper presented at the meeting of the American Personnel and Guidance Association, Atlanta, GA.
- LaFromboise, T. D. & Kerr, B. (1980, April). Career development with special populations. Paper presented at the meeting of the Nebraska Personnel and Guidance Association, Lincoln, NE.
- LaFromboise, T. D. & Dixon, D. (1980, April). American Indian perceptions of trustworthiness in a counseling interview. Paper presented at the meeting of the American Educational Research Association, Boston, MA.
- LaFromboise, T. D. (1980, September). Culturally relevant training for American Indian educational researchers. Paper presented at the meeting of the American Psychological Association, Montreal, Canada.
- LaFromboise, T. D. (1980, October). The assertion of Indian rights and responsibilities. Workshop presented at the meeting of the National Indian Education Association, Dallas, TX.
- LaFromboise, T. D. (1980, October). Culturally relevant training and curriculum integration: A reform with reservations. Keynote address presented at the meeting of the Midwest Regional conference of the National Association of Interdisciplinary Ethnic Studies, Ames, IA.
- LaFromboise, T. D. (1981, April). Counseling with American Indians: Issues in training assertiveness and coping skills. In W. Rowe (Chair), Counseling American Indians: Review, research, and reactions. Symposium presented at the meeting of the American Educational Research Association, Los Angeles, CA.
- LaFromboise, T. D. (1981, April). American Indian world views and social influence. In C. Vontress (Chair), Existential approaches to cross-cultural counseling. Symposium conducted at the meeting of the American Personnel and Guidance Association, Atlanta, GA.
- LaFromboise, T. D. (1981, August). Cultural adaptation of the skills training model: Assertion training with American Indians. In J. W. Pine (Chair), Cultural dimensions of counseling the American Indian. Symposium conducted at the meeting of the American Psychological Association, Los Angeles, CA.
- LaFromboise, T. D. & Hampton, E. (1981, November). Healing and behaviorism: Cultures in conflict. Paper presented at the American Psychological Association conference on Psychotherapy with American Minorities, Boston, MA.

- LaFromboise, T. D. (1981, November). Culturally biased testing of Indian children. Speech presented to the American Indian caucus at the meeting of the National Association for the Education of Young Children, Detroit, MI.
- LaFromboise, T. D. (1982, March). Assessment of American Indian assertiveness: Undoing the myth of the passive Indian. Paper presented at the meeting of the American Educational Research Association, New York, NY.
- LaFromboise, T. D. (1981, July). Critical issues in the professionalization of American Indian women. Paper presented at the OHYO Leadership conference, Seattle, WA.
- LaFromboise, T. D. (1983, April). Academic retention of Indian/Alaskan Native students. In G. Noley (Chair), The impact evaluation of Title IV, Part A of the Indian Education Act: A review of findings and implications. Symposium conducted at the meeting of the American Educational Research Association, Montreal, Canada.
- Kumar, K., LaFromboise, T., & Goh, D. (1983, April). A survey of minority membership in AERA. Report presented by the Committee on the Role and Status of Minorities in Research and Development at the meeting of the American Educational Research Association, Montreal, Canada.
- LaFromboise, T. D. (1984, April). Cross-cultural counseling: Encapsulation or entrapment? Division E invited informal discussion at the meeting of the American Educational Research Association, New Orleans, LA.
- LaFromboise, T. D. (1984, April). Cultural strengths and stressors of gifted American Indian women. In L. Gray (Chair), Equity for women and minorities: A dialogue on the issues. Symposium conducted at the meeting of the American Educational Research Association, New Orleans, LA.
- LaFromboise, T. D. (1984, April). Critic. In Y. Takei (Chair), Firewater and Indians: Abstinence and drinking among family members in four Indian communities. Symposium conducted at the meeting of the American Educational Research Association, New Orleans, LA.
- LaFromboise, T. (1985, April). Discussant. Minority participation in the 1984 AERA annual meeting. Invited symposium conducted at the meeting of the American Educational Research Association, Chicago, IL.
- LaFromboise, T. (1985, April). Effects of race and communication style on American Indian perceptions of counselor impact and effectiveness. Invited symposium conducted at the meeting of the American Educational Research Association, Chicago, IL.
- LaFromboise, T. (1985, April). Commentator. In D. Scott-Jones (Chair), Minority perspectives on feminism and on gender and race as variables in research. Symposium conducted at the meeting of the American Educational Research Association, Chicago, IL.

- LaFromboise, T., & Foster, S. (1985, August). Cross-cultural counseling training from an American Indian perspective. In D. Atkinson (Chair), Cross-cultural perspectives in counseling psychology. Symposium conducted at the meeting of the American Psychological Association, Los Angeles, CA.
- LaFromboise, T. (1985, August). Issues affecting ethnic minority psychologists. Open forum of the Board of Ethnic Minority Affairs conducted at the meeting of the American Psychological Association, Los Angeles, CA.
- LaFromboise, T., & Wong, H. (1985, August). Ethnic minority content in the training of psychologists as providers. Continuing education workshop conducted at the meeting of the American Psychological Association, Los Angeles, CA.
- Hernandez, A., & LaFromboise, T. (1985, August). The development of the cross-cultural counseling inventory. Paper presented at the meeting of the American Psychological Association, Los Angeles, CA.
- Claiborn, C., Pamoles, J., & LaFromboise, T. (1985, August). Black students' racial identity and white counselors' cultural sensitivity. Paper presented at the meeting of the American Psychological Association, Los Angeles, CA.
- Rowe, W., Davis, B., & LaFromboise, T. (1985, August). Verbal response patterns of effective American Indian helpers. Paper presented at the meeting of the American Psychological Association, Los Angeles, CA.
- LaFromboise, T. (1986, June). Bicultural competence for the self-determination of American Indians. Keynote speech presented at the McDaniels Conference, Stanford, CA.
- LaFromboise, T. D. (1986, August). (Chair). Issues affecting ethnic minority psychologists. Open forum of the Board of Ethnic Minority Affairs at the meeting of the American Psychological Association, Washington, DC.
- LaFromboise, T. D. (1986, August). An American Indian perspective on culture-related requirements of APA's Ethical Principles. In P. Pedersen (Chair), Meeting the culture related requirements of the American Psychological Association's Ethical Principles. Roundtable presented for the Committee on International Relations in Psychology at the meeting of the American Psychological Association, Washington, DC.
- LaFromboise, T. D. (1986, August). (Chair). Legislative issues affecting ethnic minorities. Conversation hour at the meeting of the American Psychological Association, Washington, DC.
- LaFromboise, T. (1986, November). The professional identity of ethnic minority women: Self-defined or institutionally imposed. Jing Lyman Lecture, Institute for Research on Women and Gender, Stanford University, Stanford, CA.

- LaFromboise, T. (1986, November). Fostering the strength of Indian women in academia. Workshop conducted at the meeting of the National Indian Counselor's Association Conference, Reno, NV.
- LaFromboise, T. (1987, April). Self-efficacy of American Indian and Anglo American university women. Paper presented at the meeting of the American Educational Research Association, Washington, DC.
- LaFromboise, T. (1987, April). Chair. Culture and curriculum. Symposium conducted at the meeting of the American Educational Research Association, Washington, DC.
- LaFromboise, T. D., & Foster, S. (1987, April). Cross-cultural training: Scientist-practitioner model and methods. Paper presented at the Third National Conference for Counseling Psychology, Division 17 of the American Psychological Association, Atlanta, GA.
- LaFromboise, T. D. (1987, July). Fostering the strength of Indian women. Paper presented at the Gender and Equity for Student Achievement Annual Conference, Long Beach, CA.
- LaFromboise, T. D. (1987, August). Discussant. In B. Corenblum (Chair), Development of self-identify in Indian children: Applied and theoretical approaches. Symposium conducted at the meeting of the American Psychological Association, New York, NY.
- Wong, H., Comas-Diaz, L., Kennedy, C., LaFromboise, T., & Miyahira, S. (1987, August). Psychotherapy with ethnic minority clients: Cross-cultural communications and understanding. Continuing education workshop conducted at the meeting of the American Psychological Association, New York, NY.
- LaFromboise, T. (1988, February). Retention of American Indian engineering students. In W. Shilling (Chair), Retention of minority students in engineering. Panel conducted at the meeting of the National Association of Minority Engineering Program Administrators, San Diego, CA.
- LaFromboise, T., & Pine, C. (1988, March). Competence and countertransference in cross-cultural practice: American Indian session. Workshop conducted with the Los Angeles Society of Clinical Psychologists, Los Angeles, CA.
- LaFromboise, T. (1988, March). Providing culturally relevant services to American Indians and Native Alaskans. Panel discussion and break-out session at the First Annual Conference on Inter-Cultural Psychology, The Chicago School of Professional Psychology, Chicago, IL.
- Belgarde, M., & LaFromboise, T. (1988, April). Zuni adolescent suicide prevention project. In K. Swisher (Chair), Sociocultural parameters affecting program development in American Indian/Alaskan Native Schools. Symposium conducted at the meeting of the American Educational Research Association, New Orleans, LA.

- LaFromboise, T. (1988, June). Cultural and cognitive considerations in the achievement of American Indian women university students. Invited paper presented at the American Indian Educational Research Conference, University of Oklahoma, Norman, OK.
- LaFromboise, T. (1988, August). Barriers and facilitators in the achievement of American Indian women. In R. True (Chair), Barriers and facilitators in the achievement of ethnic women of color. Invited symposium at the meeting of the American Psychological Association, Atlanta, GA.
- LaFromboise, T. (1988, October). Minority scholars as servants of their people. Keynote speech for the Ford Foundation Fellowship Program Conference, National Research Council, Washington, DC.
- LaFromboise, T. (1986, November). Chair and discussant. School-community linkages. Session conducted at the Stanford University Centennial Conference on Accelerating the Education of At-Risk Students, Stanford, CA.
- LaFromboise, T. (1988, December). Culture and coping in the professionalization of American Indian women. Colloquium presented in the School of Justice Studies, University of Arizona, Tempe, AZ.
- LaFromboise, T. (1989, March). Fostering the strengths of American Indians in academia. Colloquium presented in the School of Education, Michigan State University, East Lansing, MI.
- Padilla, A., LaFromboise, T., Bagby, R., & Lindholm, C. (1989, April). Cultural diversity in California. Panel session presented to the California State Library Development Services Bureau, Stanford, CA.
- LaFromboise, T., & Lewis, H. (1989, May). Zuni adolescent suicide prevention curriculum. Workshop presented at Encircling Our Forgotten: A Conference on Mental Health Issues for the Emotionally Disturbed North American Indian Child and Adolescent, Oklahoma City, OK.
- LaFromboise, T. (1989, August). Development and use of the Cross-Cultural Counseling Inventory. In R. Bingham & J. Carter (Co-Chairs), Multicultural issues in counseling psychology and issues in private practice. Roundtable discussion at the meeting of the American Psychological Association, New Orleans, LA.
- LaFromboise, T. (1989, August). Chair. Mental health issues of American Indian women. Symposium conducted at the meeting of the American Psychological Association, New Orleans, LA.
- LaFromboise, T. (1989, August). Discussant. In B. Fretz (Chair), Strategies for curriculum and resource development for culturally diverse competencies. Symposium conducted at the meeting of the American Psychological Association, New Orleans, LA.

- LaFromboise, T. (1989, October). Indian educators as servants of the people. Keynote speech for the Wisconsin Indian Education Conference, Rhinelander, WI.
- LaFromboise, T. (1989, October). Changing and diverse roles of women in American Indian cultures. Colloquium for the Women's Studies Program, University of Wisconsin, Madison, WI.
- LaFromboise, T. (1990, April). Moderator of panel with J. Stiff Arm, S. Duggan, K. Blaeser, & R. Hill-Whiteman. The lives of American Indian women in art and reality. Celebrating the Lives of Indian Women Conference, University of Wisconsin, Madison, WI.
- LaFromboise, T. (1990, September). An exchange of gifts. Keynote speech for the 37th Annual Counseling Conference, University of Wisconsin, Whitewater, WI.
- LaFromboise, T., & Howard-Pitney, B. (1990, October). Zuni Life Skills Development: A pilot program. Paper presented at the American Indian/Alaska Native Adolescent Suicide Research Conference, Estes Park, CO.
- LaFromboise, T. (1991, January). Appreciating diversity. Faculty inservice for Nicolet Area Technical College, Rhinelander, WI.
- LaFromboise, T. D. (1991, February). Changing roles and diversity of contemporary American Indian women. Martin Luther King Day Seminar. Department of Microbiology and Immunology. University of Michigan Medical School, Ann Arbor, MI.
- LaFromboise, T.D. (1991, August). Chair and organizer. Social skills training with American-Indian adolescents: Application and retrospective analysis. Symposium conducted at the meeting of the American Psychological Association, San Francisco, CA.
- LaFromboise, T.D. (1991, August). In obligation to our people: Giving merit to individual and cultural differences. Division 45 presidential address presented at the meeting of the American Psychological Association, San Francisco, CA.
- LaFromboise, T.D., with Byers, S. R., Coleman, L., Lewis, M., Olmedo, E., Padilla, A.M., & Suinn, R.M. (1991, August). Can psychology be general without being diverse? Invited panel at the meeting of the American Psychological Association, San Francisco, CA.
- LaFromboise, T. D. (1991, August). Representing Division 45 and the Society of Indian Psychologists, with presidents of the Association of Black Psychologists, the National Hispanic Psychological Association, and the Asian American Psychological Association (1991, August). Conversations with minority psychological association presidents. Division 45 Conference for the Empowerment and Leadership Development of Ethnic Minorities, San Francisco, CA.
- LaFromboise, T. D. (1991, August). Speaker. Zuni life skills development. Indian Health Service Conference on The Primary Prevention of Psychosocial Problems of Native American Children, Scottsdale, AZ.

- LaFromboise, T. (1992, February). Zuni Life Skills Development Curriculum. Colloquium, School of Family Resources and Consumer Services, University of Wisconsin, Madison, WI.
- Coleman, H., LaFromboise, T., & Saner, H. (1992, April). Bicultural efficacy and college adjustment. Paper presented at the meeting of the American Educational Research Association, San Francisco, CA.
- LaFromboise, T. D. (1992, August). Speaker. American Indian life skills development. Indian Health Service Conference on Primary Prevention of Psychosocial Problems of Native American Children, Tempe, AZ.
- Vasquez-Nuttell, E., & LaFromboise, T. (1992, August). Cross-cultural counseling competencies. Symposium conducted at the American Psychological Association, Washington, DC.
- LaFromboise, T. D. (1992, August). An American Indian perspective. Invited Division 45 Symposium: History of Psychology - The Untold Story conducted at the meeting of the American Psychological Association, Washington, DC.
- Bee Gates, D. J., Howard - Pitney, B. A., & LaFromboise, T. (1992, August). Help-seeking behavior in American-Indian high school students. Paper presented at the meeting of the American Psychological Association, Washington, DC.
- LaFromboise, T. D. (1992, August). Educating Indian students for bicultural competence. Invited SPSSI Symposium: Quality of Education for Ethnic Minority Students of the meeting of the American Psychological Association, Washington, DC.
- LaFromboise, T.D. (1992, November). Clinical information on American Indian women and youth. Colloquium for the Department of Psychology, Oklahoma State University, Tulsa, OK.
- LaFromboise, T.D. (1993, July). Facing the future with hope. Moderator of youth panel: Healing our hearts and celebrating our strengths. Great Lakes Inter-Tribal Council, The Mothers, Grandmothers, Aunts, and Sisters Program annual inter-tribal women's gathering, Tomahawk, WI.
- LaFromboise, T.D. (1993, September). Assessment of American Indian life skills. Paper presented at the Ninth Buros-Nebraska Symposium on Measurement and Testing: Multicultural Assessment, Lincoln, NE.
- LaFromboise, T.D. (1994, March). Gifts and burdens of culture in psychotherapy with American Indian women. Invited address at the Michigan State University Multi-Ethnic Counseling Center Alliance 25th Anniversary Conference, Lansing, MI.

- LaFromboise, T.D. (1994, April). American Indian life skills development. Presentation at the Wisconsin Indian Education Association Conference, Madison, WI.
- LaFromboise, T.D. (1994, October). Wisdom and power of the medicine wheel: Transcendent directions in mental health services. Keynote speech for the Chicago School of Professional Psychology Cultural Impact Conference, Chicago, IL.
- LaFromboise, T.D. (1994, November). Social skills intervention for bicultural competence of Native American youth. Colloquium presented in the Department of Psychology. California State University, Los Angeles.
- LaFromboise, T.D. (1995, February). Individual and group counseling interventions with Native American Indians. Colloquium series presented in the Department of Counseling, University of North Dakota, Grand Forks, N.D.
- LaFromboise T.D. (1995, February). The power of the spoken word: Counseling process with American Indians. Colloquium presented in the Department of Counseling, San Francisco State University, San Francisco.
- LaFromboise, T.D. (1995, February). Emic/etic trends in psychotherapy with ethnic minorities. Lecture presented in the Internship Seminar, Department of Veterans Affairs Medical Center, Palo Alto, CA.
- LaFromboise, T.D. (1995, April). Clinical practice with Native American Indian youth. Lecture in the School of Social Welfare, University of California, Berkeley, CA.
- LaFromboise, T.D. (1995, April). American Indian life skills development for suicide prevention. Workshops presented at the National Indian Child Welfare Conference, Minneapolis, MN.
- LaFromboise, T.D. (1995, September). Counseling process with Native American Indians. Colloquium presented in the Counseling Psychology Program, University of San Francisco, San Francisco, CA.
- LaFromboise, T.D. (1995, October). Counseling intervention and American Indian tradition. Lecture presented in Classes Without Quizzes!, 1995 Stanford Reunion Homecoming Weekend, Stanford, CA.
- LaFromboise, T. (1995, October). American Indian life skills development for suicide prevention. Workshop presented at the National American Indian Education Association Conference, Tuscon, AZ.

CONSULTATION/COMMITTEES

Consultant to various Native Indian projects and agencies in Canada and the United States including: Alaska, Arizona, California, Colorado, Indiana, Illinois, Massachusetts, Michigan,

Minnesota, Nebraska, New Mexico, New York, North Dakota, Oklahoma, Oregon, South Dakota, Virginia, Wisconsin, Washington, Washington, DC., and Wyoming. A list of sixty consultancies from 1976 to 1995 is available.

Chair, Advisory Board, Lincoln Indian Center 1982-83.

California State Personnel Board, Script Consultant and Actor in Educational Videotape on Foreign Accent Sensitivity Training, "Working Together", Sacramento, 1986.

Advisory Board, California School of Professional Psychology Multicultural Curriculum Development Project, 1986.

Advisory Board, Chicago School of Professional Psychology, 1988-90.

Advisory Board, U. S. Congress, Office of Technology Assessment, Adolescent Health Report, 1988-90.

Chair, Advisory Committee, U. S. Congress, Office of Technology Assessment, American Indian Youth Mental Health Report, 1988.

Advisory Board, Yale University Higher Education Extension Service, 1989.

Teacher Training and Curriculum Development, Suicide Prevention, Zuni Public Schools, 1986-1991.

Recruitment of American Indian Students into Psychology, Colorado State University, Psychology Department, 1990.

Testimony, U.S. House of Representatives Committee on Interior and Insular Affairs on S. 1270, An Act to Provide an Indian Mental Health Demonstration Grant Program, March, 1990.

Review Panel, National Institute of Mental Health, Minority Research Center Grant Proposals, March, 1990. Interviewee, P. Zimbardo (Producer). Discovering Psychology Television Series. Stanford University, 1990.

Rural Health Task Force, University of Wisconsin-Madison, Office of the Vice Chancellor for Health Sciences, 1991.

Project Advisory Committee, Wisconsin Indian Network for Genetics Services, 1991.

Counselor Training and Curriculum Development, Indian Modeling Therapy Project, Turtle Mountain Chippewa Tribe, 1991.

Teacher Training and Curriculum Development, Suicide Prevention, Cherokee Nation, 1991.

Madison Indian Parent Committee, Educational Resources Project for Native American Students in the Madison Metropolitan School District (Title IV, Part A), 1991-1992.

Participant, Indian Health Service Roundtable Conference on Dysfunctional Behavior and its Impact on Indian Health, December, 1991.

Advisory Board, Wisconsin Indian Network for Genetics Services, 1990-present.

Member, University of Wisconsin Indian Health Planning Work Group, 1992.

Clinician Training, Issues of Cross-Cultural Counseling, Swedish American Hospital, Rockford, IL, 1992.

Consultant for the Indian Health Service Evaluation of IHS funded Adolescent Regional Treatment Centers, 1995-1997.

Member, Technical Expert Group, Female Adolescents, Center for Substance Abuse Prevention and the National Women's Resource Center, 1995-1997.

VIDEOTAPES

Interviewee, R. Swinn (Producer). Minority Role Models - Teresa LaFromboise. Colorado State University, 1992.

Interviewee, L. Walsh (Producer). Native American Education: Strategies for Change. The Whole Child (Program 6 of 6). KNME TV 5 and the New Mexico Department of Education, 1994.

Lecture, A. Ivey (Producer). Counseling Native American Indians. Distributed by Microtraining Associates, Inc., Amherst, MA.

REVIEWER FOR SCHOLARLY JOURNALS AND PUBLISHERS

American Indian and Alaska Native Mental Health

Research Journal, 1987 - present

Educational Researcher, 1984, 1988

Journal of Counseling and Development, 1990, 1991

Journal of Counseling Psychology, 1986

Journal of Consulting and Clinical Psychology, 1989

Journal of the National Center for American Indian and Alaska Native Mental Health Research, 1995

Journal of Pediatric Psychology, 1985

Journal of Personality and Social Psychology, 1984, 1996

Psychology of Women Quarterly, Consulting Editor, 1986-1988

Sex Roles, 1994, 1995

Signs: Journal of Women in Culture and Society, 1994, 1995

The Counseling Psychologist, 1988

Wm. C. Brown Publishers, 1990 - present

EDITORIAL BOARDS

American Indian Culture and Research Journal, 1987-1990

Cultural Diversity and Mental Health, 1995

Multicultural Aspects of Counseling Series, Sage Publications, 1990-1991

Professional Psychology: Research and Practice, 1981-1984; 1994-1997

Racial and Ethnic Minority Psychology Series, Sage Publications, 1995-1998

PROFESSIONAL ORGANIZATIONS

American Educational Research Association

American Indian Alaskan Native Education SIG (Chair, 1984)

Division E -- Affirmative Action Committee (Co-Chair, 1986; Chair, 1987), Membership Committee (Member 1986-87), Program Reviewer (1984-85)

Standing Committee on Role and Status of Minorities in Research and Development (Member, 1982-1985)

American Psychological Association

Accreditation Site Visitor

Board for the Advancement of Psychology in the Public Interest (Member, 1991-1993)

Board of Ethnic Minority Affairs (Chair, 1986; Member 1983-1986)

Committee on Structure and Function of the Council of Representative (Member, 1996-1999)

Task Force on Education and Training (Member, 1983-1985)

Board of Professional Affairs (Liaison, 1985-1986)

Division 15 (Member, Minority Committee, 1984-1985)

Division 29 Task Force on American Indian Mental Health (Co-Chair, 1990)

Division 17 (Member, Membership Committee 1985-1988; Cross-Cultural Competence Committee, 1989-1990)

Division 35 (Member, Native American Women Task Force 1984-present)

Minority Fellowship Program Advisory Board (Member, 1981-1983)

Division 45 (Past-President, 1991-1993; President, 1990-1991; Member-at-Large, 1987-1989; Representative to Council, 1993-1995).

California State Psychological Association Ad Hoc Committee on Multi-Ethnic Diversity (Member, 1989-90)

National Indian Education Association

National Counselors Association (Vice-Chair, 1984)

Society of Indian Psychologists (President, 1986-1988; Vice- President, 1983-1985; Secretary, 1981-1982; Executive Committee Member, 1988-1991; Member, 1981-present)

National Indian Child Welfare Association, 1995.

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December 5, 1996

VIA FEDERAL EXPRESS

Teresa D. LaFromboise
1515 Alameda de Las Pulgas
San Carlos, CA 94070

Re: Harjo et al. v. Pro-Football, Inc.

Dear Professor LaFromboise:

Enclosed please find a copy of your expert report in the above-referenced matter. Please let us know if you have any questions or require anything further.

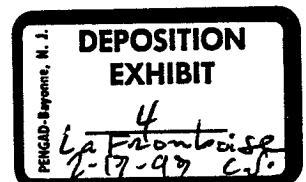
Very truly yours,

Laurie Scanlon

Laurie Scanlon
Legal Assistant
612/340-2637

LS/kk
Enclosure

cc: Michael Lindsay, Esq.
Stephen Baird, Esq.



BLA-TTAB-06117

Expert Report for Theresa D. LaFromboise

I. Background and Qualifications

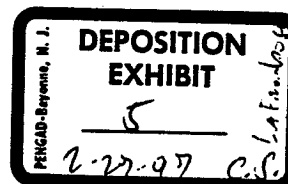
- A. Theresa LaFromboise is Associate Professor of Counseling Psychology at Stanford University. She is the author of numerous publications and has served as a consultant for numerous agencies in the United States and Canada. A copy of her curriculum vitae is attached. *DIRECTOR of Native American Studies major in Program for Comparative Studies of Race & Ethnicity at Stanford*
- B. Professor LaFromboise is expected to testify regarding the psychological and cultural challenges facing Native Americans, especially Native American youth, the psychological harm that results from the disrespectful use of Native American cultural symbols by the dominant culture, and the psychological impact on Native Americans of the use of the term "Redskins" as the name of a professional football team.

II. Opinions that Professor LaFromboise is Expected to Offer, and the Basis for those Opinions

- A. Professor LaFromboise will describe generally the field of Counseling Psychology. This field is oriented toward treating individual psychological problems through interaction with a therapist, and the cultural backgrounds of the patient and therapist are critical to that relationship.
1. Factors that affect patients' and therapists' psychological profile include gender, wealth, age, appearance, health, and cultural background, among others.
2. The Success of the Therapist-Patient Relationship Hinges Upon Communication Between the Therapist and the Patient
- a) Successful communication requires that the therapist understand how the patient perceives the world, her place
- Learn Prevention activities & interventions for health promotion & disease prevention*

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Theresa D. LaFromboise Disclosure

June 10, 1996
Page 1 of 10



in the world, and her modes of interaction with others

- b) Successful communication requires that that therapist understand how the therapist's own appearance and behavior may influence the patient.
- c) Successful communication requires that the therapist understand her own perspectives and biases in interpreting the actions of the patient

3. Professor LaFromboise has specialized in the study of culture as a factor in the patient-therapist relationship, particularly the interaction between Native American cultures and Euro-American culture.

B. Professor LaFromboise is expected to testify that the study of cultures within the field of counseling psychology distinguishes between "dominant cultures" and "minority cultures"

- 1. A "dominant culture" is defined as a culture that has successfully structured society around its institutions, norms, beliefs, and modes of thought and behavior. This may include forcing minority cultures to conform to its norms.
- 2. A "minority culture" is defined as culture that exists as an identifiable subgroup with its own norms, beliefs, and modes of thought and behavior, but whose members must accommodate and adapt to the dominant culture in order to function in society.

C. Professor LaFromboise is expected to testify that Native Americans form a minority culture within the dominant "Euro-American" culture of the United States

- 1. Although there are many diverse Native American cultures, all share aboriginal roots and radical transformation by contact with Euro-American culture

- a) Native American culture is a "minority culture" in the United States not only because Native Americans are numerically fewer, but because Native American lands, peoples, and customs have been destroyed, assimilated, and transformed by Euro-American culture, often by force
- 2. Euro-American culture is the "dominant culture" because Euro-American laws, customs, and ways of thinking form the core of most legal and social institutions in the United States, and these have been imposed on minority cultures.
 - a) Native Americans have been largely denied rights of self-determination
 - (1) Congress has supreme authority over Native Americans
 - (2) Congress has frequently and radically shifted policies toward Native Americans. For example:
 - (a) BIA interference
 - (b) Treaty abrogations
 - (c) Interference in tribal elections
 - (d) Policies in succession promoting separation, assimilation, allotment, termination, and re-organization
 - b) Native Americans have been denied the right to practice many traditional customs and religious practices through, for example:
 - (1) Restrictions on use of animal products (e.g. eagle feathers)

(2) Restrictions on access to sacred lands

D. Professor LaFromboise is expected to testify that psychological health for Native Americans is facilitated by "Bi-cultural Competence," defined as familiarity and ability to function in both Euro-American and Native American modes. This is because most Native Americans face dual-cultural demands.

1. Native Americans must understand and be able to communicate in the forms of Euro-American culture, because those forms are dominant in the United States

a) Failure to function in Euro-American culture greatly restricts Native Americans' economic, professional, and social opportunities.

ONE EXTRA CURRICULAR FUNCTION OF INDIAN STUDENTS IN SPORTS

2. Native Americans who abandon or fail to participate in Native American culture pay a high social and psychological price

a) Euro-American culture does not accept Native Americans as equal participants

b) Participation in their heritage provides Native Americans with a source of psychological support

E. Professor LaFromboise is expected to testify that conflicts between the dominant and minority cultures place great psychological strain on members of the minority culture that seek Bi-Cultural competence

clarify

1. When the dominant and minority cultures come into conflict members of the minority culture may be forced to choose sides or suppress their cultural identities and loyalties. This is referred to as "antagonistic acculturation."

OR ONLY INTERACT
① DOMINANT CULTURE
WHEN NECESSARY

- a) If the minority member conforms to the norms of the dominant culture by abandoning or suppressing her native culture, she may suffer psychological harm.
 - b) If the minority member conforms to the norms of the minority culture, and rejects or suppresses the norms of the dominant culture, she may feel and be treated as an outcast by the dominant group, with severe economic, social, and psychological consequences.
2. The effects of antagonistic acculturation vary by individual
- a) Resilient, highly functioning individuals can cope, but suffer ongoing psychological stress
 - b) More vulnerable individuals may be left in a psychological "no-man's land," resulting in observable outward effects, including:
 - (1) Depression
 - (2) Alcoholism
 - (3) Suicide
 - (4) Family abuse
 - (5) Anti-social behavior

F. Professor LaFromboise is expected to testify that the use of the symbols of a minority culture by the dominant culture communicates messages to the minority culture

- 1. The fact of the use communicates messages

- a) If the dominant culture uses the symbols with the permission or participation of representatives of the minority culture, the fact of the use may provide psychological strength or affirmation to members the minority culture
 - b) If the dominant culture appropriates the symbols without the permission or participation of representatives of the minority culture, the fact of appropriation emphasizes the powerlessness of the minority culture
- (1) Here, the football team persists in the use of "Redskins" despite clear and well-publicized protests

2. The form of the use communicates messages

- a) If the form of the use is positive or associates the minority culture with positive qualities, this communicates a positive message to members of the dominant and minority cultures
 - b) If the form of the use communicates a negative message or associates the minority culture with negative qualities, this communicates a negative message to members of the dominant and minority cultures.
- (1) Use of "Redskins" by the Washington football team highlights a "romanticized" view of Native Americans, i.e, that they are a savage war-like people, suitable for invoking fear in one's opponents.

G. Professor LaFromboise is expected to testify that the history of the relationship between Native American and Euro-American culture is marked by oppression of Native American Cultures by Euro-American culture

1. Euro-American culture has historically viewed Native American culture as having little worth
 2. Euro-American culture has historically ignored important aspects of Native American life and culture
 - a) Euro-American culture has devoted almost no effort to understanding the role of women in Native American Society
 - (1) There is widespread ignorance, for example, that the Iroquois and other tribes were matriarchal societies (the Iroquois Great Law of Peace was an equal rights statute for men)
 - b) There is widespread ignorance of the consensus-based decisionmaking of most Native American societies
 3. Euro-American culture has historically distorted or caricatured other aspects of Native American life and culture
 - a) Euro-American culture has historically exaggerated Native Americans' propensity for warfare and behavior during war
 - b) Euro-American culture portrays Native American women in limited forms
- H. Professor LaFromboise is expected to testify that this history of conflict and oppression means that most Native Americans take very seriously the messages communicated by Euro-American culture.
- I. Professor LaFromboise is expected to testify that Euro-American dominance over and hostility toward Native American cultures is recognized as a causal factor in numerous widespread Native American psychological problems:

1. Low academic achievement
 2. Anger at self, others
 3. Depression
 4. Alcoholism
 5. Suicide
 6. Family Abuse
- J. Professor LaFromboise is expected to testify that the term "Redskin(s)" is widely recognized among Native Americans as a disparaging term for Native Americans
1. As a person of Native American descent, Dr. LaFromboise will testify that she has always understood the term "Redskin(s)" to be a disparaging term for Native Americans.
 2. As a scholar who specializes in the study of Native American psychology, Dr. LaFromboise has had broad contact with Native Americans throughout the United States and exposure to the literature of Native American psychology
 - a) With rare exceptions, the term "Redskin(s)" is consistently used by the Indian students that she has worked with as a disparaging term for Native Americans.
 - b) Dr. LaFromboise has never written a scholarly manuscript, and is not aware of scholarly manuscripts written by others, that refer to Native Americans as "Redskin(s)" except to draw attention to the disparaging character of the term.

3. The results of the Ross Survey are consistent with this conclusion.

K. Professor LaFromboise is expected to testify that the use of the term "redskins" as the name of a professional football team is psychologically harmful to many Native Americans, particularly children

1. For those who know what the term "Redskin(s)" has meant, its use communicates the following messages, contributing to the effects noted above

a) It emphasizes the powerlessness of Native Americans

b) It trivializes Native American history

c) It insults their culture

d) It communicates that they belong to a worthless people, notable only for their ferocity *

e) It forces a choice between the team/participation in the sport/enjoyment of professional football and their culture *

2. For those who do not know what it means, the term nonetheless creates the future possibility of psychological dissonance

a) As children later learn of the term's disparaging meaning, they are forced to choose between their enjoyment of football and their dislike of the name, or to suppress their opinions to conform, with the effects noted above

III. Documents on Which Professor LaFromboise's Opinions Will be Based

Professor LaFromboise will base her opinion on various scholarly publications, her clinical experiences, and her own researches in the field.

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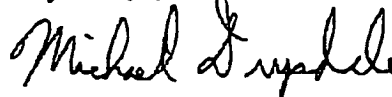
May 8, 1996

Teresa D. LaFromboise, Ph.D.
School of Education
Stanford University
Stanford, CA 94305-3096

Dear Dr. LaFromboise:

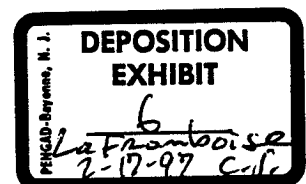
Enclosed is a very rough draft of an outline of the expert testimony you might give. It reflects considerable wishful thinking on my part in connecting the use of the term "Redskins" to psychological harm to Native Americans. You should modify or qualify the opinion wherever appropriate. You may also be aware of helpful points that I have not thought of, and I encourage you to point them out to me. I would also like to employ whatever terms of art that you prefer (e.g. is "Anglo culture" the term you would use describe the dominant culture?), and I especially want to remove anything that's wrong, oversimplified, or insensitive. This opinion basically boils down to the conclusion that "The use of "Redskins" as the name for a professional football team is psychologically harmful to Native Americans." Anything that leads us to that conclusion belongs in the opinion; anything that leads us away from that opinion is worth noting or explaining. Thank you again for your help, and I look forward to talking with you tomorrow at 11:00 A.M. your time.

Very truly yours,



Michael R. Drysdale

MRD:cam
Enclosure(s)



Expert Report for Theresa D. LaFromboise

I. Background and Qualifications

- A. Theresa LaFromboise is Associate Professor of Counseling Psychology at Stanford University. She is the author of numerous publications and has served as a consultant for numerous agencies in the United States and Canada. A copy of her curriculum vitae is attached.
- B. Professor LaFromboise is expected to testify regarding the psychological and cultural challenges facing Native Americans, especially Native American youth, the psychological harm that results from the disrespectful use of Native American cultural symbols by the dominant culture, and the psychological impact on Native Americans of the use of the term "Redskins" as the name of a professional football team.

II. Opinions that Professor LaFromboise is Expected to Offer, and the Basis for those Opinions

- A. The Field of Counseling Psychology is Oriented Toward Treating Individual Psychological Problems Through Interaction with a Therapist, and the cultural backgrounds of the patient and therapist are critical to that relationship
 - 1. Factors that affect patients' and therapists' psychological profile include gender, wealth, age, appearance, health, and cultural background, among others.
 - 2. The Success of the Therapist-Patient Relationship Hinges Upon Communication Between the Therapist and the Patient
 - a) Successful communication requires that the therapist understand how the patient perceives the world, her place in the world, and her modes of interaction with others

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- b) Successful communication requires that that therapist understand how the therapist's own appearance and behavior may influence the patient.
 - c) Successful communication requires that the therapist understand her own perspectives and biases in interpreting the actions of the patient
 - 3. I have specialized in the study of culture as a factor in the patient-therapist relationship, particularly the interaction between Native American cultures and Anglo culture.
- B. The study of cultures within the field of counseling psychology distinguishes between "dominant cultures" and "minority cultures"
 - 1. A "dominant culture" is defined as a culture that has successfully structured society around its institutions, norms, beliefs, and modes of thought and behavior.
 - 2. A "minority culture" is defined as culture that exists as an identifiable subgroup with its own norms, beliefs, and modes of thought and behavior, but whose members must accommodate and adapt to the dominant culture in order to function in society.
- C. Native Americans form a Minority Culture within the Dominant "Anglo" Culture of the United States
 - 1. Although there are many diverse Native American cultures, all share aboriginal roots and radical transformation by contact with Anglo culture.
 - a) Native American culture is a "minority culture" in the United States not only because Native Americans are numerically fewer, but because Native American lands,

peoples, and customs have been destroyed, assimilated, and transformed by Anglo culture, often by force

2. Anglo culture is the "dominant culture" because Anglo laws, customs, and ways of thinking form the core of most legal and social institutions in the United States

D. Psychological Health for Native Americans is ~~Dependent on~~ ^{facilitated} "Bi-cultural Competence" [Dr. LaFromboise: It wasn't clear to me whether bi-cultural competence is important for the therapist, individuals, or both. This section assumes that it is important for individuals.] p. 10

1. Native Americans must understand and be able to communicate in the forms of Anglo culture, because those forms are dominant in the United States
2. Native Americans must understand and respect their Native American cultural heritage,
 - a) Anglo culture does not accept Native Americans as equal participants
 - b) Participation in their heritage provides Native Americans with sources of psychological support

E. Conflicts Between the Dominant and Minority Cultures Place Great Psychological Strain on Members of the Minority Culture

1. When the dominant and minority cultures come into conflict members of the minority culture may be forced to choose sides OK as is
 - a) If the minority member conforms to the norms of the dominant culture, ^{she is usually more readily accepted but often dies} she ~~may~~ suffer psychological harm from abandoning her native culture

- b) If the minority member conforms to the norms of the minority culture, she may feel and be treated as an outcast by the dominant group

- 2. Attempts to reconcile the views of both cultures are psychologically demanding and may leave the individual feeling in a psychological "no-man's land"

F. Use of the Symbols of a Minority Culture by the Dominant Culture Communicates Messages to the Minority Culture

1. The Fact of the Use Communicates Messages

- a) If the Dominant Culture uses the symbols with the Permission or Participation of Representatives of the Minority Culture, the Fact of the use may provide psychological strength or affirmation to members the minority culture

(1) Use of Seminole images and name by Florida State University?

- b) If the dominant culture Appropriates the symbols without the Permission or Participation of Representatives of the Minority Culture, the fact of appropriation emphasizes the powerlessness of the minority culture

(1) Redskins

2. The Form of the Use Communicates Messages

- a) If the form of the use communicates a positive message or associates the minority culture with positive qualities, this provides psychological benefits to members of the minority culture

- b) If the form of the use communicates a negative message or associates the minority culture with negative qualities, this psychological benefits to members of the minority culture

G The history of the relationship between Native American and Anglo cultures is marked by Oppression of Native American Cultures by Anglo Culture

1. Anglo culture has historically viewed Native American culture as having little worth
2. Anglo culture has historically ignored important aspects of Native American life and culture

a) Anglo culture has devoted almost no effort to understanding the role of women in Native American Society

b) *Anglo culture did not allow use of traditions, ceremonies until 1978 Indian Religious Freedom Act - religion*

3. Anglo culture has historically distorted or caricatured other aspects of Native American life and culture

a) Anglo culture has historically exaggerated Native Americans' propensity for warfare and behavior during war

b) *Indian women have been degraded to be either prostitutes or promiscuous*

H. Anglo Dominance Over and Hostility Toward Native American Cultures is Recognized as a Causal Factor in Numerous Widespread Native American Psychological Problems + *Academic Achievement*

1. Low Self-Esteem

- a) The view that one belongs to a worthless people leads to the belief that one is oneself worthless

2. Depression - *rate of depression*

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3. Hopelessness

4. Alcoholism

5. Suicide

- Academic Performance - Claude Stiles' work*
energy drain
6. [Dr. LaFromboise: I'm not suggesting that the Redskins cause people to become alcoholics or commit suicide, but rather that the team name is one element among many that contributes to the psychological load on Native Americans. I also recognize that some of your research suggests that Native American youth have a more positive self-image than conventional wisdom suggests. We should talk about how that research might impact your perception of the issues. My goal is to provide a plausible connection between the use of term "Redskin(s)" and psychological distress for Native Americans, but I do not want to overstate the case.] *Depresses performance*

I. The term "Redskin(s)" is Widely Recognized Among Native Americans as A Disparaging Term for Native Americans

- descendant of the Minniti*
1. As a Native American, I have always understood the term "Redskin(s)" to be a disparaging term for Native Americans.
2. As a scholar who specializes in the study of Native American psychology, I have had broad contact with Native Americans throughout the United States and exposure to the literature of Native American psychology

- a) The term "Redskin(s)" is consistently used by the subjects *Indian students* of my studies as a disparaging term for Native Americans. *Dr. LaFromboise*

and Indian students I work at with like Stanford
(1) There are exceptions, but they are rare *Dr. LaFromboise*

- b) I have never written or read a scholarly manuscript that referred to Native Americans as "Redskin(s)" except to draw

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attention to the disparaging character of the term.

J. The Use of the Term "Redskins" as the Name of a Professional Football Team is Psychologically Harmful to Many Native Americans, Particularly Children

1. For those who know what the term "Redskin(s)" has meant, its use:

- a) Emphasizes the powerlessness of Native Americans
- b) Trivializes Native American history
- c) Insults their culture
- d) Communicates that they belong to a worthless people, notable only for their ferocity

won't use →

e) Forces a choice between the team/enjoyment of professional football and their culture *From a choice b/t participation in athletic activities & areas where team use the mascot + their culture*

2. For those that don't know what it means, the term nonetheless creates the future possibility of psychological dissonance

- a) As children later learn of the term's disparaging meaning, they are forced to choose between their enjoyment of football and their dislike of the name

(1) Daughter's experience with the high school team

K. [Dr. LaFromboise: I suspect there are also negative psychological consequences for non-Indians stemming from the use of terms like "Redskin(s)" for sports teams but I'm not aware of any literature on the subject.]

Those that cheerlead stupid Indian and War logos use headbands for tailgate parties, dress up like

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Indian for Halloween parties

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*I probably got it wrong
white guilt for their
prejudice, insensitive*

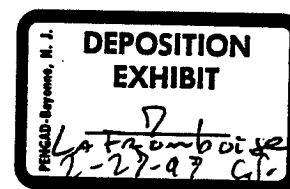
III. Documents on Which Professor LaFromboise's Opinions Will be Based

- A. [Dr. LaFromboise: Think of what documents you would point to support the above contentions (for those contentions that make sense). They need not be your own work. It's fine if your opinion is based on personal experience, but it helps if there is published work as well. We do not need to supply page numbers. If you think certain works are helpful, but are not sure, I am happy to locate copies and go over them. In the case of general points, we need not provide exhaustive citations. As we get closer to the connection between the use of Native American "mascots" and psychological harms, the more documentation the better.]

*touchstone articles of mine
other references*

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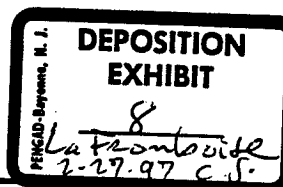


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reel³

reef¹⁻²

real 1-2-3

A black and white illustration showing a car that has crashed into a large, dark, irregular shape representing a tree or a large rock. The car is tilted and appears to be in a state of disrepair. The impact has caused a large amount of debris to fly out from the front of the vehicle. The background is simple, with some lines suggesting a road or ground surface.

reel¹

Bait-casting reel

â pat â pay â care, â father/ê pet/
 ê be/i pie/i pie i fierce/ô pot/
 ô go-ô paw, for oi oil, oo book/
 oo boot/ou out/û cut/û fur/
 th the th thin, hw which zh vision/
 a ago, item, pencil, atom, circus

Salvation from sin through Christ's sacrifice.
red-hand-ed |réd'hán'did| *adv.* In the act of committing, or having just committed, a crime.
red-head |réd'héd'| *n.* A person with red hair.
red-head-ed |réd'héd'id| *adj.* Having red hair: *a redheaded boy.*

red herring. 1. A smoked herring having a reddish color. 2. Something used to draw attention away from the subject under notice or discussion.

red-hot |red'hɒt| *adj.* 1. Hot enough to glow red: *a red-hot bar of steel*. 2. Heated, as with excitement or anger. 3. *Informal.* New; very recent: *red-hot information*.

red-o-lent [red'ə-lent] *adj.* 1. Having or giving off a pleasant odor; scented: *redolent clusters of honeysuckle*. 2. Reminiscent: *a campaign redolent of machine politics*. —**red'o-lence** *n.*

re-dou-ble [rédüb'äl] v. re-dou-bled, re-dou-bling. To make or become twice as great.

re-doubt-a-ble [*ri dou'tə bel*] *adj.* 1. Causing awe or fear. 2. Worthy of respect or honor.

re-bounce |ri baʊnd| *v.* To have an effect, especially by bringing or reflecting credit or discredit.

red pepper. Cayenne pepper or a similar sharp-tasting seasoning. See pepper.

re·dress [rī drēs'] v. To set right; remedy or rectify (something considered wrong or unjust).

—*n.* [rè'drès' | or |ri drès']. 1. The act of setting right; correction; remedy: *a redress of a wrong*. 2. Satisfaction or amends for wrong done.

Reds [rédz]. The National League baseball team from Cincinnati.

Red Sea. A sea between Africa and Arabia, connected with the Mediterranean Sea by the Suez Canal.

red-skin |red'skɪn'| *n.* Informal. A North American Indian.

Red-skins |réd'skinz'|. The National Football League team from Washington.

Red Sox |söks|. The American League baseball team from Boston.

red-start |red'stärt'| *n.* A small bird with black feathers and orange patches on the wings and tail.

red tape. Procedures or practices, especially those connected with the official business of a government, that require great attention to detail and often result in delay or inaction.

re·duce [ri 'dooz' or 'dyooz'] v. **re·duced, re·duc·ing.** 1. To make or become less in amount, degree, size, rank, etc.; diminish: *reduced their demands for wage increases; as the volume of noise gradually reduces.* 2. To gain control of; conquer: *a design to reduce them under absolute despotism.* 3. To bring into a given condition or state: *reduce marble to dust; reduce life to a dull routine.* 4. a. To lower the valence of (an atom or element). b. To remove oxygen from chemical combination with or in (an element or compound). c. To change to a pure metallic state: *smelt.* 5. To change (a mathematical expression) into a simpler form without affecting its value or meaning. 6. To lose body weight, as by dieting.

re·duc·tion [*rī duk'shən*] *n.* 1. The act or process of reducing. 2. The amount by which something is made smaller or less. 3. The first cell division in meiosis, in which the number of

chromosomes in the cell is reduced. 4.1
changing of a fraction into a simpler form
especially by dividing the numerator and
nominator by any integral factors that they
in common.

re-dun-dan-cy [rī dūn'dən sē] *n. pl. re-dun-dan-cies*. 1. The condition of being redundant. 2. A word or expression that unnecessarily repeats an idea or meaning. For example, in sentence *He did not know the answer, but he knew his hand, however*, the word "however" is a redundancy.

re·dun·dant |ri dūn'dant| *adj.* 1. Composed or containing more words than necessary; verbose; repetitive: *a redundant message*. 2. Lack of the minimum necessary; extra: *redundant machine parts*. —**re·dun'dant-ly** *adv.*

red-winged blackbird [red'wingd']. A bird with bright-red patches on the wings. **Red Wings.** The National Hockey League team from Detroit.

red·wood [**red**·wood'] *n.* 1. A very tall evergreen tree of northwestern California. It is the tallest kind of tree in the world, sometimes growing to a height of over 300 feet. See *sequoia*. 2. The soft but strong reddish-brown wood of such a tree. —*modifier*: a redwood forest; redwood picnic tables. [SEE PICTURE]

reed [red] *n.* 1. Any of several tall, stemmed grasses or similar plants that grow in wet places. 2. *a.* A springy strip of cane or other material used in the mouthpiece of certain wind instruments. It vibrates when air passes over it, causing the air in the instrument to vibrate. *b.* A similar strip of metal that causes the air in an organ pipe to vibrate. *c.* A woodwind instrument, such as an oboe or clarinet, played with a reed. *d.* An organ stop using pipes that play reeds. — **modif.**: a reed basket; the reed of a band. "These sound alike reeds."

reed-y |rē'dē| *adj.* **reed-l-er**, **reed-l-ess** *n.*
1. Of reeds; a **reedy marsh**. 2. Resembling a
slim, reedy girl. 3. Having the high,
breathy sound of a reed instrument:
reedy tone. —**reed'l-ness** *n.*

reef' [réf] *n.* A strip or ridge of rock, coral that rises to or close to the surface of the body of water. [SEE NOTE]

reef² [réf] *n.* A portion of a sail tucked tied down so as to decrease the area of that is exposed to the wind. —*v.* To reduce size of (a sail) by tying a reef. [Sail]

reek [rèk] v. To give off a strong or
odor: *a salad reeking of garlic.*
unpleasant odor: *the musty reek of*

reel' [rèl] *n.* 1. A spoollike device that has a central bar, used for winding a hose, rope, or wire. The amount of

tape, fishing line, etc. 2. The amount wound on a reel. —v. 1. To wind onto a reel. 2. To wind (a fish) by winding on a reel: *reel in* (a fish). —n. 1. A reel. 2. To recite. 3. To recite.

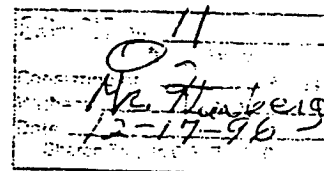
NOTE & PICTURE] ...reeling...

reel² |rél| v. 1. To stagger: reel
smoky room, half-suffocated. 2. To reel

round in a whirling motion: The
reeled in his mind. [SEE NOTE]

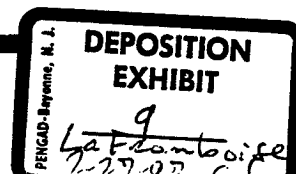
reel³ [rèl] *n.* 1. Any of several dances. 2. Music written to accompany

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[illegible]

redirection

re-di-rec'tion, *n.* a redirecting.
re-dis-būre', *v.i.* to repay or refund.
re-dis'count, *v.i.* in banking, to discount again; to subject to a second discount: said of commercial paper.
re-dis'count, *n.* 1. a rediscounting.
 2. [usually *pl.*] rediscounted commercial paper.
re-dis-sēize', *v.i.* to disseize again or anew.
re-dis-sēi'zin, *n.* in law, a disseizing or being disseized a second time.
re-dis-sēi'zōr, *n.* a person who disseizes lands or tenements a second time, or after a recovery of the same from him in an action of novel disseizin.
re-dis-trib'ute, *v.i.* to distribute again; to deal back again.
re-dis-trib'ution, *n.* a dealing back, or a second distribution.
re-dis'tric't, *v.i.* to divide into new districts, especially in order to reapportion electoral representatives; to make a new arrangement of the districts of.
re-di'tion (-dish'un), *n.* return. [Obs.]
red-i-vi'vus, *a.* [L.] brought to life again; restored.
red'knee (-nēz), *n.* a plant, smartweed.
red lead (led), red oxide of lead, Pb_2O_3 , derived from massicot, used in making paint, in glassmaking, etc.; minium.
red lead ore, a mineral, crocoite, a red chromate of lead: also called *red lead spar*.
red'legs, red'leg, *n.* 1. any of various birds; as, (a) the redshank; (b) the turnstone, *Streptopelia interpres*; (c) the red-legged partridge of Europe.
 2. a plant, the bistort.
red-let'ter, *a.* happy; memorable; as, a *red-let-ter day*.
red-let-ter day, a fortunate, happy, or auspicious day: so called because the holy days, or saints' days, were marked on the old calendars with red letters; a day of notable events or occurrences; a day to be remembered in a special manner.
red light (lit), 1. a danger signal.
 2. a signal used to bring trains, automobiles, etc. to a stop; stop light.
red-light' dis'tric't, a section of a town or city in which there are many houses of prostitution: so called because, formerly, it was customary to display a red light above the doors of such houses.
red'ly, *adv.* in a red manner; with a red color.
red mō-ro'cō, a plant, the pheasant's-eye.
red'mouth, *n.* a fish, the grunt.
red'ness, *n.* the quality of being red; red color.
red'ō-lence, red'ō-len-cy, *n.* the quality or state of being redolent; sweet scent; fragrance.
red'ō-lent, *a.* [L. *redolens*, *redolentis*, *ppr.* of redolere, to emit a scent; *red-*, *re-*, and *olere*, to smell.]
 1. sweet-smelling; fragrant.
 2. smelling (of); as, *redolent of flowers*.
 3. suggestive (of).
re-dou'ble, *v.i.*; redoubled (-bld), *pt.*, *pp.*; redoubling, *ppr.* [Fr. *redoubler*.]
 1. to make twice as much or twice as great; to increase two-fold.
 2. to repeat; to do or say again.
 3. to echo or re-echo.
 4. to re-fold; to double back.
 5. in bridge, to double the doubled bid of (one's opponent).
re-dou'ble, *v.i.* 1. to become twice as great or twice as much.
 2. to re-echo; resound.
 3. in bridge, to double a bid that an opponent has already doubled.
re-dou'ble, *n.* in bridge, a redoubling.
re-doubt' (-dout'), *v.i.* to regard with fear; to dread. [Rare.]
re-doubt', *n.* [Fr. *redoute*; It. *ridotto*; ML. *re-ducere*, a refuge, orig. *pp.* of *L. reducere*.]
 1. in military science, (a) a temporary outlying fortification or breastwork, used to secure hilltops, passes, or the flanks of entrenchments; (b) in permanent fortifications, a breastwork surrounded by a parapet and dominated by guns from the heavier fortifications behind it.
 2. a stronghold.
re-doubt'ā-ble, *a.* [OFr. *redoubtable*, from *redoubler*, to fear or dread; *L. re-*, again, and *du-bitare*, to doubt.]
 1. formidable; that is to be dreaded; terrible; fearsome.

2. deserving of respect; as, a *redoubtable* opponent.
re-doubt'ā-bly, *adv.* in a redoubtable manner; so as to be redoubtable.
re-doubt'ed, *a.* formidable; redoubtable. [Archaic.]
re-doubt'ing, *n.* honor; reverence. [Obs.]
re-dound', *v.i.*; redounded; *pt.*, *pp.*; redounding, *ppr.* [Fr. *redonder*; *L. redundare*, to overflow; *red-*, *re-*, and *undare*, to surge, swell, from *unda*, a wave.]
 1. to have a result or effect (to the credit or discredit, etc. of someone or something); as, this work will *redound* to his credit.
 2. to come back; to react; to recoil (upon); said of honor or disgrace.
 3. to flow back, as waves. [Obs.]
 4. to be redundant; to overflow. [Obs.]
re-dound', *n.* 1. a coming back by way of consequence; return; result; requital.
 2. reverberation; rebound. [Rare.]
red'our, *n.* violence. [Obs.]
re-dout', *n.* a redoubt. [Obs.]
red'ōw-ā, *n.* [Fr., from Bohem. *rejdownák*, a kind of dance, from *rejdownati*, to turn.]
 1. either of two ballroom dances of the 19th century, one form of which resembles the polka, but is of a more lively nature, the other form resembling the waltz.
 2. the music for either of these.
red'poll, *n.* [red and *poll* (the head).]
 1. any of a number of finches of the genus *Acanthis*, the males of which usually have a red patch on the head.
 2. any of several other birds, as (a) the European linnet; (b) the redpoll warbler, *Dendroica palmarum*.
red'draft (or *re-draft*), *n.* 1. a second or later draft or framing, as of a legislative bill.
 2. a draft on the drawer or endorser of a protested bill of exchange, for the amount of the bill plus charges and costs.
re-draft', *v.i.* to draft anew or again.
re-draw', *v.i.*; redrew, *pt.*; redrawn, *pp.*; redrawing, *ppr.* to draw again; to make a second draft or copy of.
re-draw', *v.i.* to draw a new bill of exchange, as the holder of a protested bill, on the drawer or endorsers.
re-dress', *v.i.* to dress again; variously applied; as, to *re-dress* a wound; to *re-dress* a doll.
re-dress', *v.i.*; redressed (-drest), *pt.*, *pp.*; redressing, *ppr.* [Fr. *redresser*, to straighten.]
 1. to correct and compensate for, as evils, abuses, afflictions, etc.
 2. to correct; to remedy, as a fault.
 3. to compensate; to make amends to.
 4. to adjust; as, *redress* the balances.
 5. to place upright; to erect. [Obs.]
re-dress', *v.i.* to rise again to an erect position. [Obs.]
re-dress (or *re-dres*'), *n.* 1. compensation; satisfaction, as for a wrong done.
 2. a redressing.
 3. reformation; amendment. [Obs.]
 4. one who or that which redresses. [Obs.]
 Syn.—remedy, relief, amends, compensation, reparation.
re-dress'ā-ble, *n.* redressment.
re-dress'er, *n.* redressor, *n.* one who redresses.
re-dress'i-ble, *a.* capable of being redressed, relieved, or indemnified.
re-dress'ive, *a.* affording or giving relief; tending to redress. [Rare.]
re-dress'less, *a.* without relief; incapable of being redressed; irremediable. [Rare.]
re-dress'ment, *n.* the act of redressing; redress; redressal.
red rib'bōn, same as *band fish*.
red'riōn, *a.* red with a thick sprinkling of gray or white: said of horses.
red'rob'in, the wheat rust, *Puccinia graminis*.
red'root, *n.* any of several plants, as (a) New Jersey tea, *Ceanothus americanus*; (b) stone-wood, *Lithospermum tinctorium*; (c) *Lachnanthes tinctoria*, a herbaceous plant of the bloodwort family having a red root, sword-shaped leaves, and orange-yellow flowers; (d) bloodroot.
red rust, a fungous disease appearing on the leaves and stem of growing grain.
red'sear, *v.i.* to break or crack when too hot, as iron under the hammer; to be red-short. [Obs.]
red'seed, *n.* small crustaceans, as copepods, etc., which float near the sea surface and are eaten by various fishes.
red'shank, *n.* 1. any bird of the snipe family belonging to the genus *Totanus*: so called from its red legs. *Totanus calidris* is about 11

red-tapist

inches long, lives in the British Isles all the year, but is known also as a summer bird of passage in the most northern parts of Europe and Asia, occurring in winter as far south as India. The spotted redshank, *Totanus fuscus*, visits Great Britain in spring and autumn on its migrations north and south.



SPOTTED REDSHANK (*Totanus fuscus*)

2. the fieldfare, *Turdus pilaris*.
 3. a Highlander: so called in derision of his bare legs.
 A generation of Highland thieves and red-shanks.
red-shāre', *a.* red-short. [Obs.]
red-short', *a.* brittle when red-hot: said of iron or steel with too much sulfur in it.
red-short'ness, *n.* the quality of being brittle when red-hot: said of certain kinds of iron.
red'sides, *n.* a small cyprinoid American fish, *Notropis ardens*; the redfin.
red'skin, *n.* a North American Indian: so called from the reddish or coppery color of the skin.
Red Star, an international organization having for its objective the humane treatment of animals: it had its inception in Switzerland.
red'start, *n.* [red and *start* (from AS. *steort*), tail.]
 1. a small, handsome, singing bird, *Ruticilla phoenicea*, belonging to the warbler family, *Sylviadæ*, nearly allied to the nightingale, but having a more slender form and bill, a reddish tail, and a peculiar darting flight. It is widely diffused over Europe, Asia, and the north of Africa. It is found in almost all parts of Great Britain as a summer bird of passage. It has a soft and sweet song, which is continued during the breeding season far into the night. The black redstart, *Ruticilla tithys*, is distinguished from the common redstart by being sooty-black on the breast and belly where the other is reddish-brown.
 2. an American fly-catching warbler, red, black, and white, a small bird of the family *Muscicapidæ*, or flycatchers, common in most parts of North America.
 Also called *redtail*, *firetail*, *firebird*, and *brantail*.
blue-throated redstart: same as *bluethroat*.
red'strāk, *n.* 1. a sort of apple so called from its red streaks.
 2. cider pressed from redstreak apples.
red'tail, *n.* 1. the red-tailed hawk or buzzard, *Buteo borealis*, of North America: also called *hen hawk*, and *red-tailed buzzard*.
 2. same as *redstart*.
red'-tāiled', *a.* having a red tail, as various birds.
red-tāiled hawk: same as *redtail*, sense 1.
red'-tāpe', *a.* of, pertaining to, or characterized by red tape, or official routine, formality, delay, etc.; as, *red-tape* statesmen.
red tāpe, [after the tape commonly used to tie official paper.]
 1. official forms and routines.
 2. rigid application of regulations and routines, resulting in delays and exasperations in getting business done.
red'-tāped' (-tāpt'), *a.* pertaining to or affected by red tape.
red'-tāp'er-y, *n.* same as *red-tapism*.
red'-tāp'ism, *n.* the system of red tape or excessive official routine; strict or punctilious adherence to official formalities.
red'-tāp'ist, *n.* 1. one employed in a public office who ties his papers with red tape; hence, a mere government clerk.



REDSTART (*Ruticilla phoenicea*)

use, bull, brute, turn, up; cry, myth; cat, machine, ace, church, chord; gem, anger, (Fr.) bon, as; this, thin; azure

1513

DEPOSITION
EXHIBIT

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SECOND EDITION

BASED UPON THE BROAD FOUNDATIONS LAID DOWN BY

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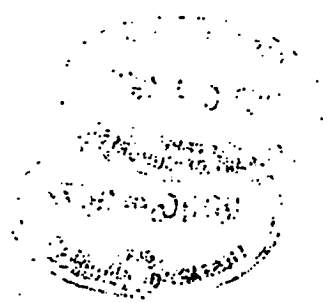
JEAN L. McKECHNIE

INCLUDING ETYMOLOGIES, FULL PRONUNCIATIONS, SYNONYMS, AND AN ENCYCLOPEDIC SUPPLEMENT
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MARY HILLABRAND, INC.
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(415)255-1994

Date: February 26, 1997

TERESA D. LaFROMBOISE
1515 Alameda de Las Pulgas
San Carlos, CA 94070

Re: Harjo, et al. vs. Pro-Football, Inc.

Taken on: February 17, 1997

Dear Ms. LaFromboise:

The original transcript of your deposition in the above case is available for reading and signing in our offices for up to 30 days from the date of this letter.

If you are represented by counsel, you may wish to review and sign your attorney's copy of the transcript. Your attorney can then notify us and opposing counsel of any changes you may have made in your testimony.

Sincerely yours,

A handwritten signature in cursive script that reads "Candida Smith".

Candida Smith

cc: All counsel

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

In re Registration No. 1,606,810 (REDSKINETTES)
Registered July 17, 1990,
Registration No. 1,343,442 (SKINS)
Registered June 18, 1985,
Registration No. 1,085,092 (REDSKINS)
Registered February 7, 1978,
Registration No. 987,127 (THE REDSKINS & DESIGN)
Registered June 25, 1974,
Registration No. 986,668 (WASHINGTON REDSKINS & DESIGN)
Registered June 18, 1974,
Registration No. 978,824 (WASHINGTON REDSKINS)
Registered February 12, 1974,
and Registration No. 836,122 (THE REDSKINS - STYLIZED LETTERS)
Registered September 26, 1967

Suzan Shown Harjo,)
Raymond D. Apodaca,)
Vine Deloria, Jr.,)
Norbert S. Hill, Jr.,)
Mateo Romero,)
William A. Means, and)
Manley A. Begay, Jr.,)
)
Petitioners,)
)
v.)
)
Pro-Football, Inc.,)
)
Respondent.)

Cancellation No. 21,069

**TRIAL DEPOSITION EXHIBITS FOR
PETITIONERS' NOTICE OF RELIANCE (NR8)
DEPOSITION EXHIBITS GN Exs – WS Exs
VOLUME 3**

GN Exs. 32-46

Geoffrey D. Nunberg**Curriculum Vitae**

April, 1996

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Born: June 1, 1945
 Citizenship: U.S.A.

Education:

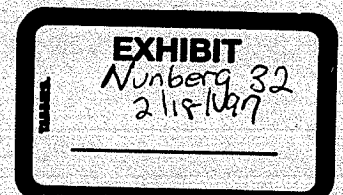
- 1972-1977 Department of Linguistics, Graduate Center, City University of New York.
 January 1978: Ph.D. awarded
- 1971-1972 Department of Linguistics, Graduate School of Arts and Sciences, University of Pennsylvania. 1972: M.A. awarded
- 1969-1971 School of General Studies, Columbia University. 1971: B.A. awarded
- 1962-1964 Columbia College, Columbia University

Positions Held:

- 1986-present Xerox Corporation, Corporate Research and Technology.
 1986-present, Research Scientist, Xerox Palo Alto Research Center
 1993-present, Research Scientist, Rank Xerox Research Centre, Grenoble
 [principal base, April 1993- November, 1994]
- 1988-present Consulting Professor, Department of Linguistics, Stanford University
 (Associate Professor, 1988-1992, Full Professor, 1992-)
- 1980-1985 Stanford University.
 Visiting Assistant Professor, Department of Linguistics
 Researcher, Center for the Study of Language and Information
- 1979-1980 Assistant Professor, Department of Linguistics, U.C.L.A.
- 1978-1979 Fulbright Lecturer, University of Rome
- 1977-1978 Postdoctoral Fellow, Institute for Human Learning, University of California at Berkeley
- 1976-1977 Instructor, Department of English, Brooklyn College of C.U.N.Y.
- 1975-1976 Instructor, Department of Anthropology, Hunter College of C.U.N.Y.

Other Affiliations:

- 1984-present Research Associate, Center for the Study of Language and Information,
 Stanford University
- 1987-present Affiliated Research Scientist, Institute for Research on Learning, Palo Alto,
 California
- 1992-present Membre Associé, Centre de Recherche en Epistémologie Appliquée
 (CNRS), Paris
- 1991 Member of Faculty, Linguistic Society of America Summer Institute,
 University of California at Santa Cruz



Areas of Specialization

Linguistics and Natural Language:

Semantics and pragmatics, lexical semantics and lexicography
 Structures and genres of written language (theory and technology)
 Normative grammar and linguistic criticism (history and theory)
 Language policy (US and comparative)

Technology and communication (history and theory)

Books and Monographs:

Language Matters. Simon and Schuster. To appear 1996.

The Future of the Book. (ed.). Co-published by Brepols (Belgium) and University of California Press. To appear 1996.

Punctuation: An Exercise in the Linguistics of Written Language. CSLI and University of Chicago Press, 1990. Reprinted 1995.

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Articles and Shorter Publications:

Are there universal language rights? In prep.

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- Two kinds of indexicality. Chris Barker and David Dowty, eds. *Semantics and Linguistic Theory II*, Ohio State, 1992.
- Usage in the dictionary. Introduction to the *American Heritage Dictionary*, Third Edition. Houghton Mifflin, 1992.
- Reimagining America. James Crawford, ed. *Tongue-tied. A sourcebook on the official language movement*. The University of Chicago Press, 1992.
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- Validating pragmatic explanations. P. Cole, ed., *Radical Pragmatics*. New York: Academic Press, 1981.
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Reviews and Commentaries:

Review of *Verbal Hygiene* by Deborah Cameron (review article). To appear in *Language and Communication*, 1996.

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Review of *The Psychology of Literacy*, by Sylvia Scribner and Michael Cole. *The New York Times Book Review*, December 13, 1981.

Review of *Beyond the Letter*, by Israel Scheffler. *The Philosophical Review*, 1981:2.

Review of *Forms of Talk* by Erving Goffman. *The New York Times Book Review*, March 10, 1981.

Electronic Publications:

Web site for the Linguistic Society of America. Co-editor, with Thomas Wasow. In preparation.

Regularly Appearing Features:

Regular language commentaries, "Fresh Air," National Public Radio, 1989-present. Individual pieces published in various magazines in US and Europe.

"Topic... Comment." Quarterly column, *Natural Language and Linguistic Theory*, 1995-

Patents and Patent Applications:

A method for automatic classification of texts [automatic genre-based classification] (first-named applicant, with Gregory Grefenstette and Jan Pedersen). To be submitted 1996.

Processing natural-language text using autonomous punctuational structure (first-named applicant, with Curtis Abbott and Brian Smith). US patent application 07/274,158 (1990) (Patent granted March 1991).

A method for manipulating digital data [natural-language structure editor] (first-named applicant, with Tayloe Stansbury, Curtis Abbott, and Brian Smith).
European patent application 89312093.1-. (1989).

Other Activities:

Referee of articles or manuscripts: *Language*, *Linguistic Inquiry*, *General Linguistics*, *Linguistics and Philosophy*, *Recherches Linguistiques*, *Natural Language and Linguistic Theory*, *Philosophical Review*, *Synthese*, Yale University Press, Cambridge University Press, Stanford University Press, Oxford University Press, University of Chicago Press, MIT Press, D. Reidel, Sage Publishing.

Referee of grant proposals: National Science Foundation (sections on linguistics, computer science, AI and robotics, psychology); National Foreign Language Center; National Institute of Mental Health, National Endowment for the Humanities

Advisory Board, Language Rights Project, Asian-Pacific American Legal Center, 1989-1991

Executive Committee, National Coalition for Language Rights (co-founder), 1988-

Advisory Board, Californians United (co-founder), 1986-1988

Committee on Political and Social Concerns, Linguistic Society of America, 1990-

Usage Editor, *The American Heritage Dictionary*, Second Edition.

Usage Editor and Chair of Usage Panel, *The American Heritage Dictionary*, Third Edition.
Ongoing consultancy with Houghton Mifflin.

Notes for deposition: Denotation and connotation

There are two kinds of terms, denotative and connotative.

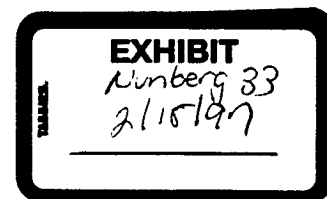
A denotative term refers neutrally to its referent; any connotations associated with a particular use of the term are determined by the context and on the specific attitudes of the speaker and hearer towards the reference of the term. A word like *lawyer* may have positive connotations in one context ("I want my daughter to become a lawyer") and negative connotations in another ("Good Lord, you sound like a lawyer"). Similarly for a word like *communist*, depending for example on whether it is uttered by Ronald Reagan or Angela Davis.

With a connotative term, by contrast, the connotations of the use are "built into" the word itself. The word *shyster*, for example, is intrinsically or semantically pejorative; we do not have to know anything about the context or the speaker's attitude about lawyers to evaluate the word negatively. Similarly the words *commie* for communist, *Bimbo* for woman, and so forth. The connotations of such words cannot be suspended or reversed, though they can sometimes be exploited for humorous purposes, as frequently happens among the members of a group the term applies to -- for example when a lawyer greets a former colleague on the phone with, "Joe, you old shyster you!"

(Words can have positive connotations as well. *Tin Lizzie* is denotatively synonymous with Model T, but has generally affectionate connotations. Analogously, to describe a particular social group as a "community" generally implies that the group is a source of positive social values; for this reason we don't ordinarily speak of the "loan-shark community" or the "terrorist community," for all that those are organized social groups.)

A connotative term inherits its particular connotations from some stereotype or cluster of social evaluations that attaches to its reference. *Commie*, for example, tends to evoke the demonic image of communists that was widespread in America during the Cold War period; *fairy* evokes the stereotype of effeminate homosexual men; *coffin nail* evokes the associations of harmfulness associated with cigarettes.

It often happens that the language will have several connotative terms associated with the same category. Lawyers, for example, may be described as *shysters*, *ambulance chasers*, *mouthpieces*, *pettifoggers*, and so forth, as well as with positively connotative terms like *jurist*; each of these picks up a somewhat different stereotype associated with the category. These words are of course not precise denotative synonyms -- that is, they do not each refer to exactly the same class of people -- since the relevant stereotype may be more-or-less appropriate to a given member of the legal profession. Relative to a given context, the speaker's choice of *shyster* versus *pettifogger* will depend on the particular evaluation that the speaker wants to convey. Similarly, the essentially denotative term marijuana is paralleled by connotative terms like *dope*, *tea*, *pot*, and so forth, each of which picks up a slightly different picture of marijuana use.



The stereotypes or connotations associated with the name of a group or category are often complex, particularly when the group or category is the subject of complex and changing social attitudes. Over the course of its history, *Redskin* has at various times evoked the dim "noble savage" of Cooper, the uncivilized and ferocious savage of 19th century westerns and the early western film, or the comical buffoon of movies like Eddie Cantor's *Whoopie!* or Disney's *Peter Pan* -- all depending on the prevailing and sometimes complementary stereotypes associated with Indians.

How we determine the connotations of words

We learn the meanings of connotative words by associating their use with certain characteristic contexts, where the relevant attitudes or stereotypes are salient. Of course such attitudes are independently marked in every context the word is used in; often the word is left to do the work of conveying the speaker's attitude all by itself. If you did not know the meaning of the word *shyster*, and hear someone say, "That law firm has a lot of shysters," you may not be able to tell whether the connotations of the word are positive or negative -- that you could learn only if you had heard sentences like "A shyster like Jones would stop at nothing to win a case." The existence of the first sentence is not, however, a counterexample to the generalization that the word *shyster* is pejorative; it merely does not demonstrate that point independently. By contrast, if we were to find *shyster* used in positive as well as negative contexts, we would conclude that the word must be a neutral (i.e., purely denotative) substitute for *lawyer*. But of course we are unlikely to encounter sentences of the form "John is a fine shyster and a good family man."

Connotation and informality

The mere fact that the language provides several synonyms or near-synonyms for a single category does not entail that all or most of these must be connotative. Often words vary along the register of register, that is, roughly, in their degree of formality. For example, whereas *shyster* is a connotative term, the word *attorney* is used (at least by lay persons) merely as a somewhat formal substitute for "lawyer." Similarly, the words *quack* and *sawbones* are connotative substitutes for "physician," whereas the word *doc* (as in "He's a doc") is merely an informal substitute, which bears no particular connotations over and above its informality.

Connotation notes, 2: Distinguishing informal from connotative terms.

The difference between connotative and register-specific (i.e., formal or informal) terms is that the use of the former is determined by the evaluation of the referent that the speaker or the speech-community associate with the term, whereas the use of the latter depends simply on the relative formality of the context. By way of example, the word *Brit* is an informal variant in American speech for "Briton," "Britisher," or (loosely) "Englishman" (the word *Yank* is also a good example, but presents problems for automatic search because it is homonymous with the common verb *yank*).

To demonstrate this point, I made a search of the Dialog newspapers database for instances of the words *Brit* or *Brits* (filtering out references to the journalist Brit Hume). The search turned up 21, 261 instances; a hand search of 100 of these showed that all involved references to the national group, so we can presume that almost all of the remainder involve that sense.

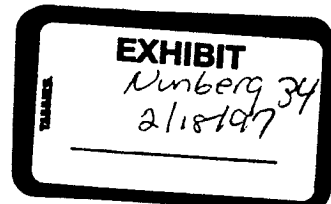
What is more, the uses of *Brit* were generally referential rather than "mentioned," as linguists put it: that is, they involved actual references to persons of British origin rather than discussions of the term qua term, which was the preponderant pattern with *Redskin*. Moreover, the use of the word was independent of the speaker's evaluation of Britishers, which might according to the context be positive, negative, or neutral. For example:

We hoped the cultured ways of the Brits would drift west, bringing us those polite souls who can enforce the law by appealing... Boston Globe

Rob Lowe, Brian Bedford and director Michael Langham, the latter two gentlemen being displaced Brits. Boston Globe.

The latter, as you may already have concluded, is more a concern for Brits, who have not had a heavyweight champion since an Australian named Bob Fitzsimmons won the... Boston Globe

This is a whole new Jonathan Raban: the Brit elitist traveler as hotel bumbler. Washington Post



They will do this knowing that the West Germans, the Italians, the French and the Brits have over the years spawned off on us some of the most outrageously awful four-wheeled vehicles ... Washington Post.

What does such rigor get the Royal Navy? Ask a Brit skipper, and he'll tell you: Man for man it gets them better COs. It is not hard to get American submarines commanders to say the same thing--in private. "The Brits? They're my heroes," one of our best sub commanders told me over dinner. Boston Globe.

... in bookkeeping and tracking investment results, selection of a dozen funds would be, as the Brits would have it, a matter of over-egging the pudding.
Boston Globe

What of *Redskin*? If it were a neutral informal term, as Barnhart and Butters have claimed, we would expect it to show a distribution something like that of *Brit*. Instead we find:

a. By contrast, a search of the same database turned up only 70 instances of the use of *Redskin* to refer to Native Americans (as opposed say to the football team or to a type of potato); that is, the use of (the relatively rare) *Brit* as an ethnic term is roughly 300 times as frequent in the press as the use of *Redskin* to refer to Indians. (For fuller figures, see attached exhibit.) This suggests that the term is being systematically avoided in print

b. The vast preponderance of the uses of *Brit* are chiefly referential -- that is, they refer to particular persons or groups. (A hand examination of 100 instances showed that all of them had this use.) By contrast, the uses of *Redskin* tend to be "mentions" of the term: that is, people talk about the term *qua* term rather than using it to refer to particular Indians or Indians in general. One indication of this point is that the word is very often put in "shudder quotes," which serve to distance the writer from responsibility for its content.

In almost every movie, the bad guys bit the dust, and that was the end of their story. Another cartoon figure had been erased from the script. As we rejoiced in their agony and cheered their demise, it never occurred to us that the ``redskins," ``krauts" and ``Japs" represented real people. San Francisco Chronicle (SF) - FRIDAY, July 30, 1993 By: D.L. Stewart,

[It] is an embarrassing relic of a time when it was acceptable to use words and phrases like "heaps of Injuns" and "redskins" and "happy huntin' ground." Letter, the Chicago Tribune (CT) - SUNDAY October 27, 1991

Most Americans know and accept Indians only if they are feather-bedecked caricatures: "redskins" and "braves" who bear Hollywood names like Tonto and Iron Eyes and do fine as targets for John Wayne's hundred-round six-shooter. Seattle Times (SE) - Sunday May 6, 1990 By: JOHNNY P. FLYNN LOS ANGELES TIMES

I do not take lightly the term "Redskin," its use by Miami University or any other organization. I stood before the Miami University president and all who were in attendance at that forum and stated, "I am offended by the use of this name, Redskin," to no avail. Letter to the editor, CINCINNATI POST (CP) - Wednesday, January 19, 1994

"As far as quality, the movie is far superior to the book, which has not weathered all that well," said Hoag, associate professor of English at Wichita State University, about James Fenimore Cooper's classic novel. "It's a very exciting adventure work, but Fenimore Cooper did not know beans about Indians. He used all the old cliches — palefaces, redskins, squaws — that are offensive to Indians." Wichita Eagle, September 25, 1992 By: Bob Curtright

David Locklear remembers watching Westerns as a child. "Now they make me sick. You know the scene where the guy gives his wife a gun and says, 'Shoot yourself. It's better to die than have a Redskin touch you.' 'Audrey Green recalls a sign in a South Carolina restaurant. "No Indians or dogs eat here." The Columbia, SC State, January 26, 1993

A man who resigned from the Pulaski County sheriff's office because of alleged harassment as an American Indian has won \$24,727 in a race discrimination lawsuit. Shan Gachot, 28, of North Little Rock, was a sheriff's office employee for more than two years before he quit Feb. 5, 1992. He said he was called "chief," "Indian Joe" and "redskin." INDIAN WINS SUIT OVER RACE BIAS, COMMERCIAL APPEAL (Memphis) (CA) - SUNDAY, September 12, 1993

What is even more puzzling is Roget's failure to draw distinctions between the "nonformal" and the downright unacceptable. The fourth cites certain words as derogatory; the fifth does not. It lists such pejoratives as "spade," "nigger," "honky," "redskin," "gook" and "slant-eye" as nonformal and altogether ignores other, similar terms. TIME INTERNATIONAL (TII) - September 14, 1992

Appeals Judge Walter J. Cummings, in writing the opinion, disagreed with Crist's contention that racism was not involved. Cummings noted in his opinion that protesters called Indian spearmen "Tonto," "redskin" and "welfare warriors." Indian customs and rituals were mocked, he wrote. DECISION BACKING TREATY RIGHTS IS GRATIFYING Capital Times, Tuesday, December 13, 1994

The State Journal's Nov. 16 editorial "Racism: Some don't get it" accurately points out that commonly used epithets such as "gook," "spic," "nigger" or "redskin" may be offensive to referenced groups, regardless of the connotation held by the speaker himself. 'REDNECK' IS ALSO OFFENSIVE TERM Wisconsin State Journal (WJ) - TUESDAY, November 23, 1993

Most Americans know and accept Indians only if they are feather-bedecked caricatures: "redskins" and "braves" who bear Hollywood names like Tonto and Iron Eyes and do fine as targets for John Wayne's hundred-round six-shooter. DEADLY DRINK SONGS THAT KEPT INDIANS' BEASTS AT BAY ARE SILENT Seattle Times (SE) - Sunday May 6, 1990

'BLACK ROBE' PERPETUATES 'SAVAGE REDSKIN' STEREOTYPE Oregonian (PO) - SUNDAY December 22, 1991

Native American activists say the mascot represents a racist stereotype of their heritage. They also say the word Redskin is a racial slur. Naperville board puts off ruling on school's Redskin mascot Chicago Tribune (CT) - THURSDAY January 24, 1991

Note that this pattern holds even for letter-writers who are critical of efforts to get the Washington Redskins to change the name of their organization:

This country seems to be getting more divided than ever. The Native Americans used to call us "Paleface," and they were "Redskins." It's Murphy's Law, you know. Ethnic humor is ethnic humor and history is history, and you're letting the liberal egoists change it all. Letter to Chicago Tribune.

Sally Moomaw ("Miami models disrespect for other cultures," Dec. 23) alleges Miami University's use of the name "Redskins" is offensive and racist. If this is so, why is it that only a minority believe this is true? Are the rest of us in need of some sensitivity training to show us the light?... Ms. Moomaw's position is fatally flawed. If the name is so offensive, the obvious conclusion is that the Oklahoma Indians need to be protected against their own ignorance. LOGIC JILTED AT ALTAR OF POLITICAL CORRECTNESS CINCINNATI POST (CP) - Thursday, December 30, 1993

Even where instances of *Redskin* actually refer to individuals or groups, rather than to the word itself, moreover, they almost invariably occur either in ascriptions of the words to other speakers, or in discussions of movie Westerns or of the old West, usually with a clear ironic intent:

David Locklear remembers watching Westerns as a child. "Now they make me sick. You know the scene where the guy gives his wife a gun and says, 'Shoot yourself. It's better to die than have a Redskin touch you.' 'Audrey Green recalls a sign in a South Carolina restaurant. "No Indians or dogs eat here." The Columbia, SC State, January 26, 1993

Subscribers to the Another-Pesky-Redskin-Bit-the Dust school of western history will be happier, though they will clamor for more blood and less analysis. Lexington Herald-Leader (LH) - SUNDAY June 21, 1992

The only antidote to portrayals of screaming redskins who can't hold their firewater is to get more Indians involved in movie-making, both in front of and behind the camera, Torres says. INDIAN ACTRESS WANTS TRUTH, NOT CORN, IN MOVIES ABOUT HER PEOPLE, LOS ANGELES TIMES (LT) - THURSDAY October 1, 1987

Early in the book, Connell sets Custer's context: "Early in the 19th century under James Monroe an Indian program began to take shape. God alone could guess how many millions of square miles of useless land unrolled beyond the frontier, therefore boost all redskins west. Let them join their wild western cousins, leaving the United States to civilized people. BOSTON GLOBE (BG) - THURSDAY March 7, 1985

Several other citations involved quotations from 19th-century sources: a story from the *Arizona Republic* on the first issue of the *Arizona Republican* in 1890 described a report that said that "a redskin was trampled to death by horses"; the modern writer added that this dispatch "would jar today's readers." And one story quotes the Indian poet Adrian Louis, "who writes in 'Fire Water World,' published by little West End Press of Albuquerque, of 'squaw-chasing sodbusters who spit on redskins by daylight'" — a use set in the 19th-century context, and clearly intended to reflect the disparaging character of the word.

In fact, the search turned up no modern examples of the use of *Redskin* in a neutral, referential way, parallel to the uses of *Brit.* above. That is, there were no sentences of the form, "Redskin actor Jay Silverheels was honored yesterday..." or "There are a number of Redskins living in the county...." The absolute or near-absolute avoidance of this sort usage in print is a strong indication of the fact that *Redskin* is not merely an informal variant of *Indian*, but rather is charged with strong negative connotations. People simply do not refer to Indians as "Redskins" in public, except when they are invoking a historical context.

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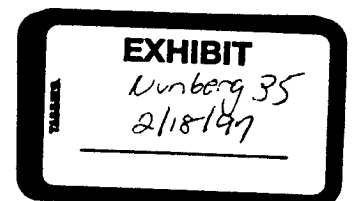
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Galactic. Red shift. The further they go, the faster they leave. The sky's emptying. God, this wind's cold. 1976 *Pract. Electronics* Oct. 703/3 During 1975 two teams of astronomers in the United States recorded a red-shift of $z = 0.540$ in the optical spectrum of a quasar. 1979 *Nature* 11 Oct. 498/1 Hyperspectralisation of the membrane causes a blueshift of the spectrum when probe is applied to the inside and a redshift for probe bound to the outer surface.

Hence red-shifted *a.*, exhibiting a red shift; also *transf.*: (as a back-formation) red-shift *v.* *trans.*

1963 *Nature* 16 Mar. 1041/1 Some broad lines... may be red-shifted hydrogen lines. 1964 *Listener* 20 Aug. 266/2 Matthews and Greenstein were able to identify the lines of 3C 48, which they found to be red shifted by 37 per cent. 1973 *Nature* 3 Aug. 264/1 As the 3 cm radiation propagates through an expanding Universe it will be redshifted. *Ibid.* 21. 28 Dec. 517/1 The report... seems to provide a rare parallel to the visual pigments of the freshwater Osteichthyes, and to raise the question whether its pigment is a porphyropsin or a redshifted rhodopsin. 1976 *Pract. Electronics* Oct. 703/3 They set up their apparatus to scan for the 21 cm line at what could be its redshifted wavelength. 1979 *Nature* 5 July 201/1 The apparent colours of the faint galaxy identifications (presumably at redshifts of about 0.5) are considerably bluer than expected from redshifting the spectrum of nearby giant ellipticals such as M87.

+redship. *Sc. Obs.* [ad. obs. Du. *reedschap* (Kilian), *f. reeden* to set in order, fit out: see REDE *v.*] Equipment, tackle. Also *attrib.*

1565 *Aberdeen Burgh Reg.* (Jam.). Ane Norrway yaucht, callit the James, with her hail redship graicht. 1593 *Compt. Bk. D. Wedderburne* (S.H.S.) 93 A crear callit the Lamb and her redship.

redshire. -share, *a. Metall.* ? *Obs.* [ad. Sw. *rödskör*: see RED-SHORT *a.*, and cf. RED-SEAR; also the forms *cold-share*, -shire under COLD-SHORT. In first quot. associated with SHARE *sb.*] Red-short.

1665 D. DUDLEY *Mettalum Martii* (1854) 30 The Iron thereof made is very Redshare, which is that if a workman should Draw or Forge out a Share mould fit for a Plough in that red heat, it would crack and be not fit for the use of the Husbandmans Plough or Share. 1674 J. STURDIE in *Phil. Trans.* XVII. 696 Some makes Coldshare-Iron, that is, such as is brittle, when it is Cold; another sort makes Redshare, that is, such as is apt to break if it be hammered, when it is of a dark red Heat. 1794 S. WILLIAMS *Vermont* (1800) II. 301 It does not answer so good a purpose; though it is neither coldshare, nor redshare.

red shirt, redshirt. 1. *a.* A supporter of Garibaldi, esp. one of the thousand who sailed with him in 1860 to conquer Sicily.

1864 YOUNG & STEVENS *Garibaldi: Life & Times* lxxv. 200 Naples had gone mad with joy: men, women, ragamuffins, priests, Redshirts, ex-Bourbon *shirri*, *lazzaroni*,... all lent their voices to... the general cry of 'Viva Garibaldi!' *Ibid.* lxxvi. 202 Some of them mended their lives when Garibaldi came, and fought well in the ranks of the Redshirts before Capua. [1868] MARRIOTT *Vest. Chr.* p. xviii. The red shirt of Garibaldi's troops. 1948 F. FENAYE tr. *Levi's Christ stopped at Ebohi* xvii. 168 When King Franceschiello had to leave Naples... Garibaldi and his Red Shirts set out to attack him. 1979 *Guardian* 12 June 9/4 It took a march on Rome... echoes of Garibaldi's thousand Red Shirts—to get water and elementary sewerage installed.

b. In more general use, a revolutionary, an anarchist, a communist.

1880 GUNTER *That Frenchman!* xi. The red-shirts of Messieurs Rochefort and Fleurens are uttering their cries of rage at law and order. 1905 *Daily Chron.* 12 Sept. 3/2 Because I made a stand in my native town for municipal ownership of public utilities, I was branded a 'red-shirt', a 'dynamiter', and an 'Anarchist'. 1911 H. S. HARRISON *Qued* xviii. 234 Qued wrote a stinging little article... holding up to public scorn journalistic red-shirts who curried-combed the masses. 1934 T. S. ELIOT *Rock* i. 42 Enter redshirts in military formation. 1940 G. GREENE *Power & Glory* i. 1. 13 You remember this place—before the Red Shirts came?

c. spec. A member of a Pathan nationalist organization formed in North-West Province in 1921 and lasting until the creation of Pakistan in 1947; also *attrib.* or as *adj.*

1935 *Civil & Milit. Gaz.* (Lahore) 1 June 1/5 In Mardan and Charsadda... the activities of the 'Red Shirts' have again increased. 1932 *Ann. Reg.* 1931 156 An organisation closely allied with Congress, the 'Red Shirt' Army under Abdul Ghaflar Khan, was a source of much anxiety in the North-west Frontier Province. 1948 G. CUNNINGHAM *Diary in N. Mitchell Sir George Cunningham* (1968) vii. 152. I could tell he felt he was on rather weak ground in talking about the Red Shirt activities by the twiddling of his bare toes. 1968 N. MITCHELL *Sir George Cunningham* v. 87 He records a recruiting meeting at Swabi... on 11th February, and the fact that four notorious ex-Red Shirts had publicly given him purses towards any war fund purpose.

2. *U.S.* A college athlete whose course is extended by a year during which he does not take part in university events, in order to develop his skills and extend his period of eligibility at this level of competition. Also *attrib.*, as *redshirt* year.

1955 *Life* 5 Dec. 144/2 Although he is what the pros call 'redshirt', a player with one more year of college eligibility, five pro clubs are eyeing him. 1970 *Time* 7 Dec. 78 He worked even harder in his sophomore year as a 'redshirt', practising with the varsity but not playing in any games—so that he would have an additional year of eligibility. 1976 *Honolulu Star-Bull.* 21 Dec. H-2.1 Crowe was coming off a redshirt year last season while Bonup was going through one.

So as *v. trans.*, to keep out of university competition for a year for the above reasons; so 'red-shirting' *vbl. sb.*

1950 *Birmingham (Ala.) News* 27 Sept. 35.1 He coached all the juniors and senior linemen and the boys red shirted. *Ibid.* 19 Nov. C112 There are not enough players to have a 'B' squad or red shirt promising sophomores. 1958 *Tuscaloosa (Ala.) News* 8 Jan. 6/8 An anticipated argument over 'red shirting'—the practice of holding athletes out of competition to prolong their eligibility—failed to develop. 1963 *San Francisco Chron.* 3 Dec. 44 He could have been red-shirted but he was an uncertain commodity last year. 1966 *Time* 14 Oct. 49 They [sc. the Big Ten] also are forbidden to 'red-shirt' prospects—putting them on a five-year program, keeping them out of action as sophomores in order to beef them up. 1968 *Daily Progress* (Charlottesville, Va.) 10 Apr. A10 Edwards supported continuation of red-shirting, a common practice that permits an athlete to use four years to complete three years of varsity eligibility.

'red-short, *a. Metall.* [ad. Sw. *rödskört* (sc. *jern iron*) neut. of *rödskör*, *f. röd red* — *skör brittle*: cf. COLD-SHORT and see REDSHIRE, -SHARE *a.*] Of iron: Brittle while in a red-hot condition, owing to excess of sulphur in the metal. Cf. HOT-SHORT.

1730. 1773 [see COLD-SHORT]. 1795 PEARSON in *Phil. Trans.* LXXXV. 342 There is another variety called red short, which is malleable when cold, but brittle when ignited. 1824 *Mechanic's Mag.* No. 52. 383 Notwithstanding the superior quality of this iron, the bars made from it were... so completely red-short, as to drop sunder. 1868 JOYNSON *Metals* 13 The ore also being free from phosphoric acid, the iron was generally red-short. 1884 W. H. GREENWOOD *Steel & Iron* x. 208 Antimony... produces when present in small quantities in malleable iron, a metal which is both cold-short and red-short.

Hence red-shortness, the quality or state of being red-short.

1868 JOYNSON *Metals* 14 Where much sulphur is present in the ore, it produces in the iron the quality known as 'red-shortness'. 1874 J. A. PHILLIPS *Elem. Metallurgy* (1887) 323 The exact cause of red-shortness in welded iron is not always very clear.

red-shouldered, *a. Ornith.* Having the shoulder or bend of the wing red, esp. the red-shouldered buzzard, falcon, or hawk of N. America (*Buteo lineatus*).

1785 PENNANT *Arctic Zool.* II. 206 Red Shouldered Falcon. 1790 WHITE *Voy. N.S. Wales* App. 263 The Red Shouldered Parakeet. *Pittacus Dicolor*. 1792 PENNANT *Arctic Zool.* (ed. 2) II. 143 Red-Shouldered Heron. 1809 SHAW *Gen. Zool.* VII. ii. 421 Red-Shouldered Oriole. *Oriolus phoeniceus*. 1812 WILSON *Amer. Ornith.* VI. 86 Red-Shouldered Hawk. *Falco lineatus*. The Red-Shouldered Hawk is nineteen inches in length. 1884 *Harper's Mag.* Mar. 622/1 The Red-shouldered hawk is a handsome bird.

'redskin. Also red-skin. [See RED *a.* 5c.] 1. A North American Indian. (Not the preferred term.)

1699 S. SMITH in H. E. SMITH *Colonial Days* (1900) 49 Ye first Meeting House was solid made to withstande the wicked onslaughts of ye Red Skins. 1823 E. JAMES *Long's Exped.* I. 160 The whites will not harm the red-skins when they have them thus in their power. 1851 DIXON *W. Penn* xxiii. (1872) 205 A strong believer in the native virtues of the Redskins, when these savages were treated well. 1890 *Times* 27 Dec. 3/2 After dark the whole band... renewed the attack. Kicking Bear himself leading the redskins.

attrib. 1699 S. SMITH in H. E. SMITH *Colonial Days* (1900) 49 My Honoured Father was as Active as ye Red-skin Men and airy. 1871 LUSBOCK in *Jrnl. Anthropol.* *Int.* (1872) I. 3 Though the Redskin family is constituted in the most unlikeliest of our [etc.]. 1883 *Athenaeum* 20 Jan. 81/1 A picture of redskin life.

2. A variety of potato.

1908 *Chambers's Jnl.* Oct. 702/1 The chief products grown are... potatoes... Tasmanian 'redskins' are... exported. 1973 *Courier & Advertiser* (Dunedin) 21 Feb. 2/8 Scandinavia demands Redskin... and Maris Piper.

red snow. 1. Snow reddened by a kind of alga (*Protococcus nivalis*) common in Arctic and Alpine regions.

1678 *Phil. Trans.* XIII. 976 On St. Josephs day, upon the Mountains call'd Le Langhe, there fell... a great quantity of red, or if you please of bloody Snow. 1820 BAUER in *Ibid.* CX. 165 The fungi, which constitute the colouring matter of the red snow, discovered in Baffin's Bay... 1818. 1820 *Edin. Phil. Jnl.* III. 307 (heading) Observations on the red snow of Mount St. Bernard. *Ibid.* Some imperfect observations on the red snow of the Alps were made by M. Saussure in 1778, and the result of them appeared in the 3d volume of his *Travels*. 1866 *Chambers's Encycl.* s.v. It is not impossible that animal as well as vegetable life may exist in red snow, and that real animals may have been observed. 1894 J. W. MOORE *Meteorol.* xx. 236 Red snow and green snow have been observed in the Arctic Regions and elsewhere. 1912 Q. *Jrnl. R. Meteorol. Soc.* XXXVIII. 220 The red snow first attracted attention because the hoof-prints of the pack animals... were observed to be 'spotted with red as if the snow-crust had cut the mules feet and dyed the snow with drops of blood'. 1933 E. HAWKS *Bk. of Air & Water Wonders* vii. 145 Red snow was known to Pliny, and was attributed by him to a dust with which the snow became covered after it had lain for some time on the ground... The phenomenon of red snow is due to the presence of some genus of alga, scientifically known as *Protococcus nivalis*. 1973 *Islander* (Victoria, B.C.) 17 June 5/2 The three explorers saw white ptarmigan, and the unique 'red snow' of the area.

2. *transf.* The alga which gives a red colouring to snow.

1825 CARMICHAEL in *App. Parry's Jnl.* 2nd Voy. 429 On the whole, I should think... that you may safely arrange the

Red Snow among the *Palmella*. 1845 DARWIN *Fly Nat.* xv. 113001 345 On several patches of the snow I found the *Protococcus nivalis*, or red snow. 1861 H. MACMILLAN *Fauna Fr. Paig.* *Nature* 145. Red snow has been discovered spreading over decayed leaves and mosses on the borders of small lakes.

3. *attrib.*, as red-snow shower, red-snow alga or plant = sense 2.

1826 in *Loudon Encycl. Plants* 928 The most remarkable red-snow shower was that which fell... [on] March 1823, in Tuscany. *Ibid.* The *Leparia Kermesina*, which is considered only a particular state of the red-snow plant itself. 1866 *Chambers's Encycl.* s.v. The red snow plant consists, in its mature state, of brilliant globules like fine garnets, seated on, but not immersed in, a gelatinous mass. 1869 SPENCER *Princ. Psychol.* (1872) I. iii. n. 205 Of those classed with the vegetable kingdom, may be instanced the red snow alga.

red spider. A small red spider-like mite (*Tetranychus* or *Acarus telarius*) infesting plants, especially in hothouses. (See also quot. 1824.) 1646 SIR T. BROWNE *Pseud. Ep.* iii. xxv Table. Of the Taint or small red Spider. 1793 *Trans. Soc. Arts* (ed. 2) V. 58 Destroying the Red Spider and other noxious insects. 1816 KIRBY & SP. *Entomol.* (1843) I. 161 The red-spider (*Erythrurus telarius*) spinning its web over the under surface of the leaves draws out their juices with its rostrum. 1824 LOUDON *Encycl. Gardening* (ed. 2) 922/1 The red spider is the *Acarus telarius*, and the same name is also applied by gardeners to the scarlet acarus (*A. holosericeus*), the only two British species of the genus which infest plants. 1871 H. MACMILLAN *Tr. Vine* v. 232 In this country, the greatest pest of the vine is the little red spider, whose movements over the leaves and fruit are exceedingly nimble.

red spot. 1. *Astr.* = great red spot s.v. GREAT *a.* 20.

1879 *Monthly Notices R. Astron. Soc.* XL. 86 The very remarkable red spot which has attracted the attention of every observer during the present opposition. 1962 *Listener* 26 July 136/1 After 1882 the Red Spot began to fade, and since then it has undergone various changes. 1977 *Times Educ. Suppl.* 21 Oct. 21/2 Neither is it true to say that with regard to the Red Spot on Jupiter, 'scientists do not know what causes it'.

2. A defect of cheese in which there are fine red spots throughout.

[1900 *Bull. N.Y. Agric. Exper. Station* No. 183 189 The evidence seems to be conclusive that the red spots are produced by the growth of a minute plant which finds its way into the curd before it is put to press.]. 1932 *Discover* Feb. 59/2 The trouble in cheese known as 'openness' is being investigated and red spot in cheese and oiliness in butter have been studied with some success. 1955 J. C. DAVIS *Dict. Dairying* ed. 21/62 The peculiar defect known as 'red spot' in Cheddar cheese is due to an organism biochemically resembling the mastitis streptococcus which apparently lives a saprophytic existence in the udders of certain cows.

red-spotted, *a.* Marked with red spots.

1713 PETIVER *Aquat. Anim. Amb.* i. 1 Cancer ruber. Red spotted Crab. 1782 LATHAM *Gen. Synops. Birds* I. n. 778 Red spotted Creeper. *Certhia cruentata* (Linn.). Its native place is Bengal. 1802 SHAW *Gen. Zool.* III. ii. 496 Red-Spotted snake. *Coluber Corocines*. Black snake, with yellow back spotted with red. 1883 *Century Mag.* Dec. 103/2 That beautiful inhabitant of fresh water, the red-spotted trout.

redstart ('redstarr). *Ornith.* [*f. red a.* + START (*ME. stert*, OE. *steort*) tail: cf. RED-TAIL 1. Parallel forms are Du. *roodstaarte*, Flem. *-steertje* (+*-steerthem*), Da. and Sw. *rödstart*, G. *rotstert*.]

1. *a.* A small European and North African bird belonging to the genus *Phoenicurus* of the family Turridae, esp. *P. phoenicurus*, so named from its red tail, which it has a habit of moving quickly from side to side.

1570 LEVINS *Momp.* 33/41 Redstarte, *runcilla*. 1632 SHERWOOD, The Redstart, or Redtaile, *rosignol de muraille, rubenne*. 1657 TOMLINSON *Renou's Disp.* To Rdr. c. 2 Who can determine what becomes of Cranes, Cuckoos, Redstarts, that some are seen only in Summer, some in Winter? 1678 PHILLIPS (ed. 4). *Redstart* (Rubicilla), a certain Bird so called from its red tail. 1774 G. WHITE *Selborne* ix. The song of the redstart is superior, though somewhat like that of the whithroast. 1829 E. JESS *Jrnl. Naturalist* 204 We have no bird more assiduous in attentions to their young than the red-start. 1840 *Cutler's Ann. Kingd.* 190 The White-fronted Redstart... is a common summer migrant in many parts of Britain. 1884 JEFFERIES in *Chamb. Jnl.* 1 Mar. 131/1 A brightly coloured bird, the redstart, appears suddenly in spring. 1925 C. E. RAVEN *In Praise of Birds* vi. 76 Not far off was a Redstart's nest in a piece of old iron piping. 1950 J. BUXTON *Redstart* xi. 132 Am I to describe as redstarts only those species which are placed in the genus *Phoenicurus*? 1973 T. SOPER *New Bird Table Bk.* iii. 31 Redstarts and woodpeckers are hole-nesters.

b. black redstart, a related species, *Ruticilla titys*, occurring in southern England and common on the European continent.

1836 EYTON *Rarer Brit. Birds* 7 Black Redstart. *Ficedula titys*. This Redstart inhabits chiefly the warmer parts of Europe. 1894 NEWTON *Dict. Birds* 776 The males of the Black Redstart seem to be more than one year in acquiring their full plumage.

c. attrib. with warbler (= prec. senses).

1817 SHAW *Gen. Zool.* X. ii. 670 Redstart Warbler (*Sylvia Phoenicurus*). *Ibid.* 673 Grey Redstart Warbler (*Sylvia Gibraltariensis*).

2. An American fly-catching warbler, *Setophaga ruticilla*, outwardly resembling the